THE
RVI[illegible]E
R[illegible]ME[illegible]

OR

An Exposition [illegible]

REV[illegible]

Wherein is pla[illegible]
[illegible]ed, that the Pop[illegible]
[illegible]ll the power and [illegible]
[illegible]d decay more and mo[illegible]
Europe, and come [illegible]
life, before the end [illegible]

Written especially for the [illegible]
and the daunting of Papists, [illegible]
and all [illegible]

Published [illegible] *Arthur Dent* [illegible]
of [illegible] *at South Shoeb[illegible]*

[illegible] poc. 18. vers. 7. [illegible] *she saith [illegible]*
and amito Widdow [illegible] shall [illegible]
he [illegible] shall [illegible]
[illegible]
that God which [illegible]

[illegible]NDON[illegible]

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BODLEIANA · BIBLIOTHECA

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TO THE RIGHT Honourable his very good Lord, ROBERT Lord RICH: euerlasting consolation, and good hope through grace.

To be a father to the fatherlesse, is properly the vertue of the most high, and therefore meete for those who beare his name and office vpon earth. Among whom (Right Honourable) seeing it hath pleased his Maiesty to count your Lordship faithfull, and to put you in so high a seruice, it shall (I assure my selfe) bee matter of reioycing vnto your Lordship, to take the Patronage of this poore Orphane, which knoweth not whether to flye for succour, but to you, who did so many waies commend your fauour to his late deceased Father, that if he had liued to the birth of this his last off-spring, it was his full purpose (as

many can witnesse) to haue committed vnto your Lordships protection, as mo[st] meete among many to take this Patronag[e] vpon you, that this young Infant growin[g] vp vnder your roofe, may in time effect tha[t] indeede, whereof it beares the name, to b[e] *The ruine of Rome*. To speake of the excel[l]ent parts thereof, and of what hope it is lik[e] to be in the Church of Christ, I thinke needl[esse], and I feare the note of partiality: i[t] shall speake for it selfe, and (I doubt not) wi[ll] commend to all posterity his worthy father[s] memory. Now for my selfe (Right Honorable) being so straightly bound to this du[ty], in regard of my neere coniunction wit[h] my late brother Master *Deut*, and great im[-]portunity of his poore Widdow, I was th[e] more willingly drawne hereunto in two re[-]spects. The one, to giue some publike testi[-]mony of my loue towards him, and reue[-]rence of the rare grace, which we all (who inioyed his sweete society) did continually in our comfort behold in him. Whose learning his labours do shew: whose diligence yea extreme and vnwearied paines in his mi[-]nistery publikely, priuately, at home, and a[-]broad, for foure and twenty yeares at least all our Country can testifie. All which being

ador[ned]

adorned with so speciall humility, do make his name the greater, and our losse the more grieuous. I may not leaue out this, which I auow to be as certaine, as it is singular, that besides all other his great labours, he had (with the Apostle) a speciall care of all the Churches night & day, by study and feruent Prayer, procuring the prosperity of *Syon*, and the ruine of *Rome*. And to end with his blessed end, his life was not more profitable to others, then his death is peaceable to himself; scarce a grone to be hard, though his Feuer must needes be violent which dispatched him in three dayes. And hauing made a pithy confession of his Faith, this faith, said he, haue I Preached; this faith haue I liued in; this faith I doe dye in; and this faith would I haue sealed with my blood, if God had so thought it good; and tell my brethren so; and drawing neere his end, hee said: *I haue fought the good Fight, I haue finished my course, I haue kept the faith: and now is that Crowne of righteousnesse layd vp for mee, the which the Lord that righteous Iudge shall giue mee in that day*; and so gaue vp his last breath with these words, *I haue seene an end of all perfection, but thy Law is exceeding large.*

The other respect (my speciall good Lord) for the which I am the more willing to come thus vpon the Stage (though my part be small, full sutable to my ability) is, that I might be as the mouth of many, to publish to posterity, what high account all that know the truth (among vs at least) do make of your Lordship, that I dare say not the loynes onely, but the soules of thousands doe blesse you, and God for you: praying for a rich reward to bee giuen you of the Lord, and that with your ancient predecessor honorable *Nehemiah*, the Lord would remember you herein, and wipe not out all the kindnesse you haue shewed on the house of your God, and on the Ministers thereof. For in the zeale of God, and vprightnesse of my heart, not to giue titles vnto men (which is not my wont) but to prouoke all of like honorable condition to follow your Godly practise: this I say, that as your pure Religion, is the Crowne of your nobility, so this is the Crowne of your Religion, that besides your ordinary presence in the publike assemblies of the Church, your zeale to God, and loue to his people, hath herein especially bin manifested to the world, in your continuall care to plant faithfull Preachers in all those liuings

liuings which haue beene in your Lordſhips gift, or which by all your friends you could procure. What is the worthy fruite thereof, cannot indeed bee valued much leſſe by mee now vttered: yet this I ſay with common conſent of all ſound-hearted Proteſtants, that if the true Prophets of God bee the chariots and horſemen of *Iſrael*, then may we refer to this honourable practice of your Lordſhip, and of other like Chriſtian Patrones (as to a chiefe meanes vnder God, and vnder the Religious regiment of our gracious ſoueraigne) the ſafety of his Highneſſe perſon, this admirable trantiquity of the Realme, that notable ruine of Rome, which is ſo worthily with vs effected, and ſhall be aſſuredly elſe where in due time accompliſhed. And to ſay all in few words, to this may wee referre the ſafety of ſoule and body of many thouſands in the land, who though they doe and ſhall liue by faith, yet doth their righteouſneſſe farre exceed the righteouſneſſe of all Popiſh hypocrites both in duty to God, and to their dread Soueraigne our noble King.

Wherevpon I may conclude, that I ſcarce thinke of any ſeruice more honorable to God, and profitable to his Church, then this care to bring into the Lords Temple ſuch paine-

painefull Labourers as both by life and Doctrine do faithfully build vp the same. Goe on therefore (Right Honourable) and cease not to shine out in this darke World with such light of good example: And withall rest vpon his word, who cannot lye, that you shall shine in the Kingdome of light, whereinto shall enter no vncleane thing: neither whatsoeuer worketh abhomination or lyes, but they which are Written in the Lambes Booke of life. To which blessed inheritance immortall, vndefiled, and that fadeth not, that God of his mercy would bring you, my hearts desire and prayer is, and shall be: and in the meane season, that the yeares of your life being multiplied, your life may be full of honour to God, profit to his Church, and comfort to your owne soule.

Yours Honors most deeply bound,

Ezekiel Culuerwell.

The Epistle to the Christian READER.

BEing often requested (Gentle Reader) and much importuned by sundry, both learned, and godly, to publish that Doctrine of the Apocalyps, which diuers of them with liuely voyce heard publickely deliuered, I did at last, vpon my most mature deliberation, yeeld vnto their reasonable request; I meane the reasons of their request. Indeede I doe ingeniously confesse, that I am the vnmeetest of many, which this age (God be thanked) doth afford, to deale in a matter of so great importance, or any wise to be imployed in so great and honourable a seruice as this is. But if I doe industriously vse my small talent, and be found faithfull in a little: I hope it shall haue both cheerefull and comfortable acceptation with the Church of God. For this I presume will be granted of all, that he which hath but a little strength, and yet putteth it forth to the vttermost to do good

withall,

withall, is more to bee commended, then hee which hath thrise his strength, and vseth it not to the helpe and benefit of others. And true it is indeede, that sundry worthy labours of diuers excellent men vpon the Apocalyps are already extant: so as hee may seeme to power water into the Sea, or go about to mend the crowes eyes, that will attempt to adde any thing to that which is already published. But know this (O Christiã Reader) that the Lords garden is so large and plentifull of all most sweete and pleasant flowers that where any one hath gathered a Nosegay most fragrant and delectable, another may come after, and gather another not to bee contemned. For the wisdome of God is such an vndraweable Fountaine and head-spring, that where one hath drawne much before, another may come happily, and draw as much afterward: yea though thousands doe succeede, yet can this fountaine neuer bee drawne dry. Be it farre from me to arrogate any thing to my selfe, aboue others: for I am prisy inough to mine owne meanes: and doe freely confesse, that in this worke, I haue receiued much light from others: and therefore do not as a Iudge, giue sentence vpon other mens workes: but as one that would furnish the same feast, bring in my dish among

them

them. Or as one that in the ſame cauſe would come in as a third or a fourth witneſſe to teſtifie and confirme the ſame thing. And verily through the gracious aſſiſtance of Gods Spirit, my ſimple purpoſe and indeauour is to giue a lift to the vttermoſt of my power, to further that which is already happily begun, and to prouoke others of greater gifts, to come after with their great lights and lanthornes in their hands, to deſcry and diſcouer whatſoeuer in this Propheſie is not yet fully ſeene into. I am not ignorant that ſome would not haue this booke medled withall, nor in any wiſe to bee expounded among the common people, becauſe (ſay they) it is ſo darke and hard to vnderſtand. But let all ſuch leaue their owne opinions, and harken what the Holy Ghoſt ſaith. Bleſſed is hee that readeth, and they that heare the words of this Propheſie, &c. *What can bee ſayd more? or more effectually to ſtirre vs vp to heare and reade, and with all gladnes to imbrace this booke, then to tell vs, that in ſo doing wee ſhall bee bleſſed? For the things contayned in this booke, be no trifles: they be not things onely for a ſhew to moone wonderment, or to delight the curious minde of man: but ſuch as indeede do giue true bleſſednes vnto all thoſe that are well inſtructed in them.*

What

What thing is greater, then to bee blessed for euermore? If we be not exceeding dull, yea, euen like stockes and stones, it must needs moue vs and sturre vs vp. For who will wittingly and willingly lose his owne blessednesse, or suffer it to bee taken from him, when as hee may haue it? If any will obiect that a man may be blessed well inough without the knowledge of this booke, and that there bee Bookes inough in the Scripture, to procure our blessednesse without this: And that thousands are now in Heauen, which neuer knew what this Booke meant: I answere, that all this doth not take away the necessary vse of this Booke: for the Holy Ghost doth pronounce a blessing vpon the heads of those that Reade and Study this Booke, not because a Man cannot bee saued without it: But because of the great comfort which it ministreth vnto vs of this age, and hath ministred vnto all the Churches since the Apostles times. For it is the Propheſie of this age, and the Propheſie of all the ages since Christ: Wherein is fully shewed what shall be the estate and condition of the Church in the seuerall Ages thereof. vnto the end of the World. For God according to his admirable wisedome and mercy, hath neuer from the beginning left his Church without a Propheſie

fo

for the great comfort thereof. For we know that immediately after the fall of our first parents, God himselfe, for the great comfort of his Church did foretell and fore-prophesie long before of that restauration which should bee made by the Messias his Sonne, according as it came to passe in the fulnesse of time. Afterward hee did fore-tell his people of Israel, of their great seruitude, and intollerable bondage in Ægypt, and also of the end and full determination thereof, after foure hundred and thirty yeares. After all this he foretold by his seruants the Prophets of the Captivity in Babylon, and the full expiration thereof at the end and tearme of seauenty yeares. And yet further for the comfort and consolation of his people, he fore-told by Daniel, and Ezechiel, of the great afflictions and troubles which his Church should endure by the Persecutions of the deuided Greeke Empire; (I meane Alexanders Posterity, especially the Kings of Ægypt, and Syria, which descended of Ptolomeus and Seleucus, whom the Scripture calleth the Kings of the North, and of the South) by the space of 294 yeares, and of the precise determination thereof: at the comming of the Messias. Lo then what care God hath had of his Church in all ages before the com-

Genesis 3.
Genesis 15
Ieremy 25
Daniel 7.
Ezechel 38
Daniel 8.
Daniel 9.
Daniel 11.

cumming of his sonne in the flesh, so to fore-
tell both of the affliction it selfe, and also
the iust period and determination thereof. And
shall we not thinke that God hath the like care
now for his Church which then hee had: or
hath hee not as great and as prouident care for
the good of his Church since the promised
Messias was actually exhibited as before? Yes
assuredly, and much more too: for if his care
and prouidence was so great for his Church
being in her ward-shippe and minority: then
much more now being come to her ripenesse
and full age: If when it was lesse glorious
then much more now, being farre more glor-
ous. Therefore now vnto vs hee foretelleth by
his seruant Iohn what shall be the estate of
the Church vnto the end of the world: and
therefore Blessed is he that heareth and reads
death this booke: sith it foretelleth of the
Churches afflictiion in this age by the whore
of Babylon, and of the full end and deter-
mination thereof. It sheweth Iustly and pre-
cisely what the Church hath suffred since the
Apostles time in seuerall ages, and what
shall suffer: and also how all the enemies
thereof shall shortly bee troden vnder foot.
What can bee more ioyfull or comfortable to
the people of God, then to know afore-hand

hat Babylon *ſhall fall* : Rome *ſhall downe* ; *Antichriſt the great perſecuter of the Church ſhall bee vtterly confounded and conſumed in his world : notwithſtanding all plots and policies, traſts and deuices to the contrary ; notwithſtanding all forces and armies cunningly contriued and raiſed vp againſt the Church by Seminary Prieſts, Ieſuites, Pope, Cardinall and King of Spaine? For all theſe in this age doe very buſily beſtirre them, and ranſacke all corners of their wits to repaire the ruines of* Rome, *and to make vp the breaches which are made in the walles of* Babylon *their great City. But alas all in vaine, for it ſhall fall : It ſhall fall, it ſhall as* Dagon *before the preſence of the Arke, doe what they can, ſpight of their hearts, maugre their beards, it ſhall without all hope of recouery : for hath the Lord ſpoken it, and ſhall it not come to paſſe ? or any word of his euer fall to the ground ? Sith therefore the Ieſuits and Secular Prieſts doe ſo fiske about, and croake in euery corner, as greatly feuring the fall of their* Babylon, *and the drying vp of their* Euphrates, *it ſtands vs all in hand to bee as reſolute for Chriſt, as they are for Antichriſt : and as ſtudious to vphold the Kingdome of God, as they are to vphold the kingdome of the diuell. And for this purpoſe*

it is very requisite and necessary, that all
Lords people should be acquainted with
booke, and armed against them with the thi
reuealed in this Prophecie. For this booke
most precious Iewell which God hath beſto
vpon his Church in this last age: & it is gr
pity that all the seruants of God are not be
acquainted with it, especially in these times;
now in this age is and shall be the very heat
the warre, and brunt of the battell betwixt P
pists and Protestants, betwixt God and Be
al: betwixt the armies of Christ, and the
mies of Antichrist. Now this Prophecie l
eth all open, and plainely telleth vs what sh
be the issue and successe in the day of batte
which side shall haue the victory, and wh
side shall goe downe. And therefore very ne
full it is, that it should be expounded againe a
againe, and all the Lords people made throu
ly acquainted with it. For in this age wher
we liue, this Prophecie can neuer be enough
pened & beaten vpon, that all good Protestan
may be armed with it against future times,
uen as it were with an armour of proofe. Sa
Iohn plainly telleth the people of his time, en
the Churches of Asia, that they should be bl
sed by reading and studying this booke, becau
they should thereby be fore-warned and fo
arm

armed against many eminent troubles & future dangers. For saith he, The time is at hand: that is to say, some things were euen then to be fulfilled, For some matters foretold in this booke, did begin to be fulfilled, euen presently after they were shewed vnto Iohn: for the mystery of iniquity did euen then beginne to work. The Church in the Apostles time had her conflicts. The ten great persecutions began euen then to be raised vp. Heresies shortly after began to spring and sprout. Afterward by degrees, the great Antichrist did approach towards his cursed seat. And after all this, Saint Iohn foretelleth how he should take possession of his abominable and most execrable seate and sea of Rome: How he should raigne and rule for a time as the Monarchy of the world: How he should preuaile against the Church, and make warre against the Saints: How he should raigne but a short time, and afterward come tumbling downe, as fast as euer he rose vp, and decrease as fast as euer he increased. Therefore Blessed is he (saith S. Iohn) that diligently readeth and peruseth this booke, that thereby hee may foresee all these things, and be armed against them. For as the Heathen man saith, Leuius laditquicquid preuideris ante. Foreseeing dangers do least hurt. Now to apply all this to our

times. I say they are twice happy that are
dious and painefull in searching out the
sense and meaning of this prophecie, that th
they may be strengthened against all the ass
of the Papists our professed enemies, & the
mies of Gods Church, and stick fast to
euerlasting truth of God, knowing for a
tainty that these sons of Belial *shall not*
preuaile. The date of their raigne is alm
Apo.9. 11. *out, and the time draweth on apace, whe*
both they and their King Abaddon *shall*
laid in the dust. But I will now proceed
new reason, to proue that this Booke of the
uelation ought not to bee concealed: but ope
preached and published to the whole Church
God in this age. My reason is taken out of
22. *Chapter of this Booke, verse* 10. *in th*
words, Seale not the words of the Proph
of this Booke, for the time is at hand. *H*
is a flat commandement from God, that t
Booke and the Doctrine of it may not bee seal
vp, that is to say, kept close from the knowle
of Gods people: but it must lye alwayes vnse
led, that all men may open it, reade it and
what is in it: for it is a borrowed speech ta
from sealing of Letters. For wee all know, t
ween Leteers are sealed, none may open the
or read them, but onely those whom it doth c
cern

t are
the
cerne: but if they be of purpoſe left vnſealed,
at the
hen any man may read them without danger:
aſſa
So the Lord willeth and commandeth, that
the
this Booke of the Reuelation ſhould of purpoſe
ſt to
e left vnſealed, that all the people of God
r a
might reade it, ſtudy it, and know it. If any
not
man doubt whether the Metaphor of ſealing,
s alm
ee thus taken in the Scripture, let him reade
whe
he places quoted in the Margent, and in all
ſhall
heſe places hee ſhall find it taken in this ſenſe.
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Whereby it doth euidently appeare, that the
the
mind and meaning of God is, that this Booke
t ope
ould bee proclaimed and publiſhed in all the Eſa. 29.
hurch
Churches. And vpon this ground, I hold that 11.
ut of
uery Miniſter of the Goſpell ſtandeth bound Dan. 12.
9.
in thi
much as in him lyeth, to preach the doctrine Apoc. 4.
ophe
of the Apocalyps to his particular charge and 1.
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noregation: for euery Miniſter of the Goſ- Apoc. 10.
hat t
ell muſt ſhew vnto his people all the counſell of 4.
e ſeal
od, and keepe back nothing: as Paul teſtifieth
owle
at he did, to the great comfort of his conſcience.
vnſe
ut the doctrine of the Reuelation is a part and
and
parcel of the Counſel & Will of God: therefore it
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uſt not be concealed or kept backe frō the know-
w, th
dge of the people of God. And in theſe daies
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thinke it not onely meete and conuenient that
oth c
ſhould be ſo, but in truth abſolutely neceſſary.
cern
But now me thinketh I heare ſome man ſay,

what? must this booke of the Apocalyps *preached and made known to the common people? alas, what should they doe with it? It not for them to meddle withall: It is for their diet. I answer, and yet not I, but holy Ghost: that this booke must be made kno to all the seruants of God. For Saint* Iohn *leth it the Reuelation of Iesus Christ, wh God gaue him to shew vnto all his seruants. is plaine therefore, that all the seruants God, both men and women, yong and old, r and poore, must bee made acquainted w*

Apoc. 1. 1 *this booke. Moreouer,* Iohn *is commanded the God of Heauen, to set downe all the v ons which the Angell shewed him: and write them all in a booke, and send them to*

Apoc. 1. 11. *seuen Churches of Asia: that is, to people all sorts, and conditions: And therefore t Booke doth not only concerne Preachers a deepe Diuines, but euen all the Lords p ple whatsoeuer: for it doth minister gr comfort and strength of faith to all the peo of God that liue in this age. But heere t Papists obiect that this Booke is full of dar nesse and obscurity, and therefore not for t common people to meddle withall: nay (they) there are as many mysteries as words it, and therefore what should men trouble th*

hea

heads about it. But no maruell though the Papists say so much, for it is the wound of their Kingdome, and the battery of their Babylon. As for others both learned and godly, which in his point are almost of the same mind, that they will not meddle with this Booke of the Reuelations, I cannot but maruell at it. The modesty & humility of some very rare and reuerend men for learning, and great variety of gifts (which notwithstanding scotch much at this booke) is greatly to be commended: But if I were worthy to giue them aduice, I would wish them, in this behalfe to change their mind, and to be of another resolution: for I dare auouch it, that there is nothing in this prophecie which study and diligence, with prayer and humility, may not ouercome. True it is indeed, that the shel is thick, & hard to break: but being broken the kernell is most sweet & pleasant. If any be discouraged with the darknes & obscurity of it, Deut. 29.
let him hearken to these reasons following. First it is called a Reuelation, which is as much to say, as an vncouering of things which did lie hid: if it be an vncouering, and reuealing of things, no doubt it may be knowne and seen into. For reuealed things are for vs and our children. If it be a Reuelation, how say some that it cannot be vnderstood? For it is contrary to

the nature of a Reuelation, to bee so darke that none can vnderstand it. But shall wee say that the holy Ghost which is the Spirit of truth hath giuen a wrong name vnto it? God forbid. For if it hide matters, or set them forth that cannot bee vnderstood, then it is not rightly called a Reuelation. If this Booke be so mystical that it cannot bee vnderstood: If the interpretation of it bee vncertaine: If the common people cannot bee taught to vnderstand it: How then should the holy Ghost, Blessed is hee that readeth the words of this Prophecie, &c. Let any man iudge that hath common sense: Can any man bee blessed by hearing & reading those things which he vnderstandeth not? I trow not. Then it followeth that this Booke may bee vnderstood, and no doubt is vnderstood of many and might bee better vnderstood of many moe if they would bend their wits and studies vnto it. The holy Ghost, as I said before, willeth and commandeth that the words of this Prophecie should not be sealed vp. Whereby it is euident that hee would haue them read and made knowne to all. Then I reason thus: that which is open and vnsealed may bee read and knowne: But this booke is open and vnsealed: Therefore it may be read and knowne. If men say that matters of this Prophecie are sealed and hid

Apo. 1. 3.
Apo. 1. 2. 7.
Apoc. 22. 10.

and

and God say they bee vnsealed and open, whether shall we beleeue men or God? If any will reply and say, we feele and finde by experience, that the words of this booke are hard to bee vnderstood: I answere that the fault is in our selues, because we are so negligent in the search and study thereof. For if we did with that humility, and reuerend care that ought to bee in vs, search after the things reuealed in this booke, wee should finde that they bee not sealed vp, but lye open to be read and knowne. True it is indeed, that if any man light vpon some peece, and take it by it selfe, he shall find it very darke: But if he looke vpon the whole course of matters through the booke, and marke and obserue diligently how things be iterated, hee shall finde no such darknesse as he feareth, for there is a natable coherence of matters, and course of times obserued in this booke, euen from the first Chapter vnto the last, as God willing shall more fully and plainely appeare in the particular opening and interpretation thereof. One great obiection against this Prophecie is, that the Fathers professe it is full of mysteries, and that they could not vnderstand it. If they could not vnderstand it say some, how shall we vnderstand it? Is it not great arrogancy for us to say wee vnderstand it better than they did.

did. I answere no: For a man of meane learn
in comparison, may now in these dayes more e
ly vnderstand & expound this booke, than
learnedst Doctors and Fathers in antient ti
The reason is this, we liue in an age, wherein
most of the things prophecied in this booke
fulfilled. Now the fulfilling of a Prophecie is
best exposition of it. But as for the fathers,
liued in a time wherein many of these thi
were not come to passe nor fulfilled, and the
fore more hard for them to interpret and
derstand: for those things in this Prophe
which are not yet fulfilled, are hardest for vs
this age to vnderstand and resolue of. But w
a Prophecie is fulfilled, it is an easie matter
say, this was the meaning of the Prophet. So
things in this Booke were fulfilled before
dayes of the Fathers, and some things in
dayes wherein they liued: and both those
did cleerely vnderstand. Some things were
filled after their dayes, as the rising & raign
of the great Antichrist: which they did not
cleerly see into. Hereupon it commeth to pa
that many things, which vnto them were
ry obscure, are vnto vs most cleere and
nifest: as being already fulfilled: insom
that all which are not wilfully blinded may
and vnderstand them, yea, the most vnlearn

learn Be not therefore diſcouraged (gentle Reader)
ore e at the darknes and difficulty of this Booke. Doe
han not preiudicially reſolue and ſet downe with
nt ti thy ſelfe, that the naturall ſenſe of this booke
rein cannot be giuen, nor the true meaning found
ooke out, but that wee muſt be faine when wee haue
cie is done all that we can, to reſt in vncertaine con-
rs, t iectures, ſome following one ſenſe, and ſome
thi another, as ſeemeth moſt like and profitable.
d the But no man can ſay confidently and preciſely,
nd v this is the meaning of the holy Ghoſt. Oh bee
rophe not of that minde good Chriſtian brother: for
or vs if we haue not an vndoubted certainty for the
ut wh ſenſe and meaning of this Prophecie, we are ne-
atter uer the neerer: and that is it which the Ba-
. Se piſts would driue vs vnto. But know for a cer-
ire t tainty, that the naturall ſenſe of this booke, is
in t to be found out, as wel as of other bookes of the
ſe th Scripture. And that we might not be left to
ere f our ſelues in the dark, and to our vncertaine
aign coniectures, and doubtfull interpretations. Be-
not ſ old the mercifull goodneſſe of God to his
to pa Church, who himſelfe doth expound the dar-
ere t keſt, and moſt myſtical things in this Prophecie,
ad m or at leaſt ſo many of them, and ſo far, as the
ſom reſt are thereby laid open, and made manifeſt.
may The Lord himſelfe expounded ſome things in
ezra Chap. 1. which giue cleere light to the firſt viſion:

The

The Angell expoundeth diuers other thing
In the 17. Chapter which is the key of t
Prophecie, the Angell doth of purpoſe, op
and interpret all the greateſt doubts of th
booke: as who is the whore of Babylon? who
the Beaſt? what bee his ſeuen heads? what be
his ten Hornes? what bee the waters which t
woman, that is, the Whoore of Rome ſitte
vpon? Moreouer, for the better vnderſta
ding of this Prophecie, wee muſt note, that th
writings of Moſes *and the Prophets, vn*
which there bee ſundry alluſions, and from th
which ſundry things are drawne, doe cleere di
uers things in this Reuelation. The knowledg
of antiquities, miniſtreth much aid to the vn
derſtanding of this Prophecie. The knowledg
of the Hiſtories of the Church, and the parti
cular ſtate thereof in diuers ages, bringeth
great light. The obſeruation of the phraſe
and manner of ſpeech, vſed by the old Pro
phets, doth helpe alſo not a little. The ſerious
and deepe weighing of all the circumſtances o
the Text, and conferring one thing with ano
ther, the conſequents with the antecedents, an
the antecedents with the conſequents, further
reth greatly for the bolting out of the true an
naturall ſenſe. And furthermore, as the ſpir
of God is the Author of this Prophecie, ſo the

ſame

same spirit is the best interpreter of it, and doth open and reueale it to all such, as using all other good meanes are earnest and humble suters vnto God, for the illumination thereof: whereby they may all vnderstand both this, and other the mysteries of his will: which the Apostle saith, God hath reuealed vnto vs by his spirit: For the spirit searcheth all things, yea, the deepe things of God. To all this may be added the knowledge of Arts, Tongues, and the learned writings and interpretations of sundry excellent men, which all doe bring great furtherance to the vnderstanding of this Prophecie. Sith then there be so many helpes for the opening and expounding of this Reuelation, why should any bee discouraged from the reading and study thereof? But if any man demand a reason, why Saint Iohn writeth this Reuelation in such mysticall and allegoricall manner: I answere, that there may be diuerse reasons yeelded thereof. First, that the world being blinded might fulfill the things herein specified. Secondly, because Iohn was to publish this Reuelation in such manner and forme as hee had receiued it from Iesus Christ, which was figuratiue and allegoricall. Thirdly, because it was much more wisedome to foretel the destruction of the Romane Empire, which all that time bare the

sway

sway almost ouer all the world, vnder couert and figuratiue speeches, than in plaine termes, lest the Roman Princes should rage more against the Christians, euen in that respect. The like also may be said for Daniels *darke manner of deliuering his Prophecie. For if he had vttered those things in plaine termes, which hee spake darkely and allegorically, it might haue cost him his life. For the Heathen enemies would neuer haue endured to heare that all their Empires glory and renowne should fall one after another, and one by another: and that the Iewes were the onely holy people whom God did defend, and to whom in the end God would not only giue a quiet possession of their owne Land and Kingdome, but also a Kingdome euerlasting, and that through their Messias & great Deliuerer. But to grow to a conclusion (gentle Reader) thou shalt find in this poore trauel: First, an Exposition of the first thirteene Chapters: after, thou shalt find the next sixe Chapters vnto the twentieth, reduced all to one head, which is to proue the fiue points propounded: and last of all, the three Chapters following briefely and plainely expounded. If any through lazinesse will not, or through want of leasure cannot read ouer this short trauell: yet for his comfort, let him*

read

read those things only which are written vpon the fourteenth Chapter. And thus (Christian Reader) hoping that thou wilt not neglect that which may be for thine owne good, I commend thee to God, and to the word of his grace, which is able to build further, and to giue thee and inheritance among all them that are sanctified.

Thine in the Lord,

Arthur Dent.

Vpon

Vpon the 14. *Chapter of this Book these fine points are handled.*

First, that *Babylon* in this Book of the *Reuelation* is called *Rome*.

Secondly, that *Rome* shall fall, and how.

Thirdly, that *Rome* shall fall finally, and come to vtter desolation in this life, before the last iudgement.

Fourthly, by whom, and when it shall be ouerthrowne.

Fiftly, the causes of the vtter ruine and ouerthrow thereof.

Apoc. 18. *verse* 4.

I heard a voice from Heauen say: Goe out of her my people, that ye be not partakers of her sins, and that ye receiue not of her plagues.

THE

THE RVINE of Rome, or an Exposition upon the Reuelation.

wherein is plainely shewed and proued, that the Popish Religion, together with all the power and authority of Rome, *shal ebb and decay stil more and more, throughout al the Churches of* Europe *and come to an vtter ouerthrow, euen in this life.*

BEfore I enter into the exposition of this Prophesie, I thinke it not amisse to handle sixe circumstantiall points, which may giue some light to the whole matter following, and they be these.

First, the instrument that writ this booke.
Secondly, the time when he writ it.
Thirdly the place where he receiued it.
Fourthly, the person to whom he writ it.
Fiftly, the end and vse of writing this Propheſie.
Laſtly, the authority of it.

As touching the firſt, it is agreed vpon amongſt the ſoundeſt Diuines, that *Iohn* the Apoſtle or Euangeliſt; *Iohn* the Diſciple, whom Ieſus loued, was the Author and Inſtrument of penning this Propheſie: as hee himſelfe teſtifieth, ſaying: *I am Iohn which ſaw theſe things and heard them.* And hee receiued a commandement from Ieſus Chriſt which hath the keies of hell and death, that hee ſhould write the things which hee had ſeene and heard, and ſet them al downe together in a booke. Now wee all know that the teſtimony of *Iohn* is of great weight, though he be but a man: for hee is ſuch a man as is firmely to be beleeued in all that hee ſpeaketh. He is an Apoſtle, an Inſtrument of the holy Ghoſt, and ſo guided by the Spirit of God that he ſpeaketh and vttreath nothing that is his owne. He was well knowne and approued. For we muſt conſider, that when an Apoſtle did vtter, he did vtter it as the ſtrum-

Apoc. 22. 8
Apoc. 1. 19
Apoc. 1. 11

ſtrument of the Spirit, which cannot erre. For the Prophets and Apoſtles did not write the holy Scriptures as they were men onely, but as they were the immediate and certaine inſtruments of the holy Ghoſt, of purpoſe choſen and ſet apart to pen and publiſh the holy bookes of God. This S *Peter* confirmeth ſaying: *Propheſie came not in old time by the will of man, but holy men of God ſpake as they were moued by the holy Ghoſt.* The Apoſtle *Paul* alſo affirmeth the ſame touching his Goſpell, which ſayth, *Hee was not after man neither receiued hee it of man, but by the reuelation of Ieſus Chriſt.* Therefore when this our Apoſtle ſaith, *I am Iohn which ſaw theſe things, and heard them*, he giues vs to vnderſtand, that he was both an eye and an eare witnes. He bringeth not matters which he hath heard by vncertaine report: he deliuereth this Booke to the Churches: they which receiued it at his hands, did know him to bee a moſt faithfull ſeruant of the Lord, euen a great apoſtle, which deliuereth not any thing but that which hee had receiued of the Lord, and therefore hee teſtifieth, that hee ſaw and heard all the things which hee hath writ en in this Booke. Moreouer he teſtifieth of himſelfe, that hee was called and

2. Pet. 1. verſe. 21.

Gala. 1. 12.

authority by Iesus Christ, to write this Prophesie, and did nothing heerein of his owne braine. For sayth he, *I Iohn heard behinde me a great voyce, as it had bin of a trumpet, saying, I am* Alpha *and* Omega, *the first and the last; and that which thou seest writ in a booke and send it vnto the Churches.* Here we see how *Iohn* is called by *Alpha* & *Omega*, that is, Iesus Christ, to write this doctrine of the Apocalyps. But may some man say, was not *Iohn* cald before? was he not one of the Lambs 12. Apostles? had hee not many years executed the office of the Apostleship? must he now haue a new calling, and a second calling? what needes he being an Apostle to be called and authorised againe? To this I answere, that this matter now in hand was new worke, and therefore requires a new and speciall calling It is a strange reuelation, and therefore requires a new authority to meddle in it. For in this Prophesie God dealeth with *Iohn*, as hee did with the old prophets. For when he would foreshew vnto any of them especiall matters, he called them by glorious visions, as we may reade what a goodly vision *Esay* had: what a vision full of glory *Ezechiel* and *Daniel* had: euen in maiesty like vnto this of *Iohn*. The

the

then it is to bee considered. *Iohn* now is as one of the old Prophets, to foreshew things to come: therefore the Lord appeareth vnto him in a vision, and calleth him thereunto as he appeared vnto them, and called them. Let this then suffice for a reason of *Iohns* now calling to his new Worke and office. And thus much touching the first circumstance.

Now followeth the second circumstance, which is the time when *Iohn* receiued this Propheſie, which is noted to bee vpon the Lords day. It is the day which S. *Paule* to the *Corinthians* calleth the first day of the weeke: in which the Churches did meete for the holy exercises in Religion: which is also euident, because he sayth they came together to breake bread. Now the obseruation of a seuenth day is of diuine institution, euen from the beginning. It is naturall, morall, and perpetuall: for God blessed the seuenth day, and sanctified it. We are therefore to thinke, that although *Iohn* now in his exile was absent in body from the Church assemblies, yet he was present with them in spirit, commending them most earnestly vnto God in his holy prayers, and meditation: and therefore it is sayd, that hee Acts. 20. 7.

was rauished in the Spirit vpon the Lords day. So we reed, that the like befell vnto *Daniel*, when hee was prisoner in *Babylon*: the like befell vnto *Ezechiel*, who was taken by the Spirit in the visions of God, and carried to *Ierusalem*: the like to *Peter*, the like to *Paul*. But the speciall reason of *Iohns* rauishment in the spirit at this time was, that thereby he might bee made more fit and capable to receiue & vnderstand al those great mysteries and heauenly visions, which now should be shewed vnto him. And withall let vs obserue, that all men are alwayes most capable of heauenly things, when they are most in the Spirit: for God doth euermore most reueale himselfe to such as are most in prayer reading and meditation; and to such as make greatest conscience to spend his Sabbaths Christianly, and religiously, according to his great commandement. And let vs alwayes be sure of this, that the more fervent and zealous wee bee in religious duties, the more familiar acquaintance wee shall find with God, and he will at all times be the more open-hearted vnto vs, and will hide nothing from vs that may bee for his glory, and our good. For such as are much in heauenly contemplation, he doth reckon not

Acts. 10. 10

among

amongst his seruants, but amongst his dearest friends, to whom hee will make knowne all things that he hath heard of his Father. Ioh. 15. 15.

But now let vs proceede to the third circumstance. The third circumstance is the place where *Iohn* receiued this Prophesie, and that is set downe to bee the Ile of *Pathmos*: which (as the Geographers write) is a little desart Iland lying in the Ægean Sea, wherein it is reported that *Iohn* the Apostle was banished by the Emperour *Domitian*, about the yeare of our Lord 96. and there receiued, and writ this Booke of the Apocalyps: where note by the way, that there is no place so obscure or vast, wherein a Godly mind may not aspire vp vnto heauen, and receiue a greater largesse of supernaturall things: for *Daniel* in prisone, *Peter* in a Tanners house, *Paul* in a broken ship receiued a superabundant measure of grace more to bee esteemed then all the Gold of *India*. Some write, that this Ile of *Pathmos* is accounted amongst the Ilands called *Sporades* which lie ouer against *Asia*, and the City of *Ephesus*, and was in the sight both of *Europe*, and *Affrica*, so that it seemed to bee as it were amiddle seate or Holy chayre, out of the which CHRIST preached by

Iohn

Iohn from heauen to the whole world. And indeede the counsels of God are wonderfull, and his goodnesse vnspeakeable, which reuealeth so great mysteries to his faithfull, as it were out of the Romish prison, and Babilonicall captiuity.

Moreouer, *Iohn* declareth the cause of his comming into the same Iland; for he sayth, hee was there for the word of God, and the Testimony of Iesus Christ: that is, for the preaching and constant profession of the Gospell of Christ.

Histories do report, that *Iohn* was apprehended in *Asia*, and by Souldiers led to *Rome*, that he might pleade his cause before the Emperour *Domitian*, who most sauagely and cruelly condemned the innocent, and caused him to be put into a cauldron of hot boyling Oyle, out of the which when he by miraculous prouidence escaped without harme, hee was caried and conueied into the Ile of *Pathmos*.

But immediately after *Iohns* banishment, GOD met well inough with this persecuting Emperor *Domitian*. For in the fifteenth yeare of his raigne he was cruelly and most shamefully murdered by his owne Seruants. And thus much for the third circumstance.

Now

Now it ſolloweth to ſpeake of the fourth circumſtance, which is, the perſons to whom this propheſie is written, and that is ſet down in the firſt Chapter and firſt verſe, to bee all the ſeruants of God. As many therefore as be the ſeruants of God, muſt attend vnto this booke, heare it, reade it, and remember it: for to all ſuch it is dedicated by the holy Ghoſt, to all ſuch it belongeth, for all ſuch it is written and recorded.

Some do falſely and fooliſhly imagine, that it was giuen onely to *Iohn*, and that it might likewiſe bee giuen to ſome ſpeciall men, as to ſome great Schollers or deepe Diuines, which could tell how to vſe it, and how to weild it. But wee ſee how groſſely they erre: for the holy Ghoſt ſaith, it belongeth to all the Seruants of God. And moreouer, *Iohn* is willed and commanded to Chap. 1. 11 write all the things which hee ſaw in ſundry viſions in a booke together, and to ſend it to the ſeuen Churches which is in *Aſia*, becauſe the Lord would haue it remaine in perfect record vnto the vſe of the whole Church, both that the Church might haue the cuſtody of this booke, and alſo that it might be a faithfull witneſſe vnto the end of the world, that this booke was written and penned

pe̅ned by *Iohn* the Apostle, of whose truth & sincerity the Church had sufficient experience.

True it is indeed that there are but seuen Churches named, but vnder these 7. Churches all others are comprehended. It had bin an infinit matter to reckon vp all the particular Churches which were then in the world, & to haue opened their seuerai estates: therefore vnder these seuen Churches of *Asia*, and their particular & seueral estates, the state of the vniuersall Church militant is laid open. I conclude herefore that the whole doctrine of Saint *Iohns* Reuelation, appertaineth to the Vniuersall Church of Christ throughout all the World, and in all times and ages, since it was written and recorded.

Rom. 15. 4. 2. Tim. 3. 16. And that as all Scriptures is written for our instruction and comfort: and as all Scripture giuen by diuine inspiration, is profitable to teach and conuince, &c. so this booke of the Apocalyps is written for the speciall comfort and instruction of the Church in these last dayes. And so I do conclude this fourth pointe. The fift circumstantiall point is, the

Chap. 1. 1. end and vse of this propheſie, which is to publish and blaze abroad the things which must shortly come to passe, that is, all things propheſied in this booke, and to be fulfilled

euen to the end of the World. And whereas he saith, that these things must come to passe, hee doth vs to vnderstand how great the stablenesse, and assurednesse of Gods determination is. For looke what things are fore-appointed by Gods determinate purpose, they are altogether vnchangeable: for the Lord is God, and hee is not changed. Mal. 3.6.
And he saith: *My determination shall stand.* Esay 45.10
And Christ saith: *Heauen and earth shall passe away, &c.* Mat. 24.35
It is therefore most certaine, that euery particular thing contained in this propheſie, shall be fulfilled in Gods appointed time. For GOD hath disclosed these things to his Sonne CHRIST, not to the end he should shut them vp againe in himselfe, but that he should shew them forth to the Godly, that the whole Church might fare the better by them. It doth then stand vs all vpon to enquire and search into these things which must so shortly come to passe, that thereby wee may bee strengthened and comforted against all future dangers. And Christ saith: *Behold I come shortly. Blessed is* Apoc. 22.7
he that keepeth the words of the Propheſie, &c.
But how shall wee keepe them except wee know them? And how shall we know them except wee reade them, and study them?

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If therefore wee meane to bee partakers of this bleſſednesse, we muſt not only esteeme this Booke to be very profitable, but absolutely necessary for all the seruants of God to be exercised in. And if euer there were any time wherein it behoued to set forth, to vrge, and to beate in this Doctrine to all the people of God, then it is chiefely necessary to be done in this our time. For this age of ours hath in the Popes Kingdome many sharp and quicke wits, which commend with maruellous praises both the Pope and the popish Church, and buzze into the eares of the common people, and vnlerned sort, many things cleane contrary to the Doctrine of the Scriptures. The Iesuites and Priests are growne exceeding crafty and cunning. The Papists are rich, wealthy, and full of armour and munition, Popery seemeth to make a head againe, and the Papists looke for a day. It stands vs then vpon which loue CHRIST and his Gospell, that wee should be well appointed, and thorowly armed against them. And for this purpose the Reuelation of Saint *Iohn* is of great vse and necessity.

As I said before, so I say againe, that it is the Prophesie of our time, written to this speciall end, that by it wee might bee be-

fore

fore-warned and fore-armed. If wee doe consider the whole matter of this booke, we shall easily find out the vse and end of it For the excellent matter of it doth argue the excellent end and vse of it.

Now then, as concerning the generall matter of this Booke, heere are to bee found very large and liuely descriptions of the most glorious Person of Christ, and all his excellent offices, both of King, Priest, and Prophet; and also most notable descriptions of the Church, and of the Ministers of it: and of the persecutions and afflictions, which it must of necessity passe through in the World. Also of Gods mercifull prouidence for his Church, and most vigilant care ouer it in the middest of all extremities. Here are set before our eyes very liuely descriptions of the Churches deadly enemies; both of Satan himselfe, and his three great instruments, the Roman Emperour, the Pope, and the Turke. Chap. 1. Chap. 2. Chap. 3.

Here are set downe all their cruell persecutions of the Church, and their vtter ouerthrow in the end. Here are described Hell, Death, the resurrection, and the last iudgement. Here also the very Kingdome of Heauen is at large described, with all those great rewards, infinite glory, and endlesse felicity which

which remaine for all the faithfull worshippers of God.

I conclude therefore, that for as much as this Prophesie is of such excellent contents, therefore the vse and necessity of it must needes be very great. And for this cause *Iohn* is willed and commanded by *Alpha* and *Omega* to write the things which he had seene, the things that were, and the things that shall come hereafter. By the things which he had seene, is meant that glorious vision mentioned in the first Chapter, wherein Iesus Christ did appeare vnto him in the midde of the seuen golden Candlesticks, in most glorious manner, as is there described. And all this was in the Ile of *Pathmos*, where *Iohn* was first called and authorized to this worke, and therefore he is willed first of all to record this vision which hee had already seene. ver. 13. 14, 15. 16.

By the things that are, hee meaneth the present state of the seuen Churches of *Asia*, which were then the most flourishing Churches in the World, as they are described in the Second and Third Chapters, and in them the estate of all other Churches.

By the things that shall be, he meaneth

the propheſie of this booke, which were to be fulfilled in their time, and all thoſe ſtrange accidents, which ſhould come to paſſe in proceſſe of time, and the ſeuerall ages of the Church, euen vnto the end of the world. Thus wee ſee how *Iohn* receiued a preciſe commandement from the Sonne of God, to write things paſt, preſent, and to come, that they might ſtand in record vnto all poſterities, from generation to generation. Thus much touching the fift circumſtance, which is the end and vſe of this booke.

Now followeth to ſpeake of the laſt circumſtantiall point, which is the authority of this Prophecy, which is ſtrongly confirmed from the Author of it, which is IESVS CHRIST, and therefore it is called the Reuelation of Ieſus Chriſt, which GOD gaue vnto him. And againe it is written: *I Ieſus ſent mine Angell to teſtifie theſe things in the Churches.* Here wee chap. 22. 16
ſee plainely, that Ieſus Chriſt the very Son of God the *Alpha* and *Omega* is the Author of this booke, for he ſubſcribes his name vnto it, and ſet his hand and ſeale vnto it. Needs therefore muſt the authority of it bee very great, which commeth from ſo great a perſonage: for looke what dignity and authority

he

he is of, from whom the booke commeth of the same dignity and authority is the booke it selfe.

Another strong argument to confirme the authority of this book, may be taken fro the protestation of Iesus Christ in these words: *I protest vnto euery man that heareth the words of the Prophesie of this Booke, if any man shall adde vnto these sayings, God shall adde vnto him the plagues that are written in this Booke. And if any shall diminish of the words of the Booke of this Prophesie, God shall take away his part out of the Booke of life.* Cha. 22. 18

Heere we see how Iesus Christ maketh this authority to this Booke equall to all other the Oracles of God, to the which it is not lawfull for any man to adde or detract vnder paine of condemnation. It maketh much also for the authority of this booke, that *Iohn* doth so often repeate, reiterate, and inculcate his own name; I *Iohn*, I *Iohn*, I *Iohn*, I *Iohn* the Apostle; I *Iohn* the Euangelist; *Iohn* the Diuine. Shewing by all these repetitions, how needfull a thing it was that the faithfull should bee throughly instructed who he was, euen one of the Lambes twelue Apostles, and therefore to be voyd of all suspition and doubt concerning the author

this booke, and not once to imagine it to be any inuention of man, or faigned deuice, sith it was penned by so great an Apostle.

Moreouer, the authority of this Propheſie is confirmed by ſeure reaſons iu the laſt chapter. The firſt is the affirmation of the Angell, who ſaith: *The words are faithfull and true.* The ſecond is the authority of the moſt high GOD himſelfe in theſe words, *The Lord GOD of the holy Prophets ſent his Angell to ſhew vnto his ſeruants the things which muſt ſhortly be fulfilled.* The third is the teſtimony of Ieſus, who pronounced them bleſſed which keepe the words of this propheſie. For ſaith he, *Behold I come ſhortly: Bleſſed is hee that keepeth the words of this Propheſie.* The fourth and laſt is the witnes of *Iohn* in theſe words: *I am Iohn which heard and ſaw theſe things.* Now it may bee demanded, what is the cauſe that heere are ſo many things heaped vp for the confirmation of the authority of this booke. Surely we muſt thinke there is ſome ſpeciall cauſe and reaſon of it. For the Holy Ghoſt doth not vſe to deale ſo much and ſo earneſtly in a matter, but vpon great cauſe. Wee may eaſily gather what the cauſe is. The booke painteth out the whore Chap. 22. 6 7, 8. ver. 6. 7. 8.

of *Babylon*, and the whole Kingdome of the great Antichrist, together with all Sathans cunning and sleight therein, and for this cause Sathan hath laboured especially to weaken the credit and authority of this booke. He by some meanes in old time prevailed thus farre, that euen among some Churches of true Christians, the authority and truth of it was doubted of. The holy Ghost did well foresee this practise of Sathan, and therefore bringeth the more reasons for the confirmation thereof. If the credite and authority of this booke should neuer haue bin impugned, there needed not any such speciall confirmation. But now (God bee thanked) there is no question or controuersie concerning the authority of this prophesie. It is receiued as authentical by the common consent of all the Churches. Almost all the ancient Fathers do acknowledge it to bee canonicall. The new writers do with one voyce giue their consent and approbation vnto it. The Papists themselues do acknowledge it to be the sacred and vndoubted word of God; though of all scriptures they cannot endure it should bee meddled withall, because it cutteth them so neere the bone. Moreouer, it may not be omitted

that God is called the Lord God of the holy Prophets, which proueth that this Prophesie is of equall authority with the Prophesies, which were of old, in as much as the same God is the Author of it. And this booke is to be held in the same acount with the bookes of *Moses*, and of the Prophets; for all things contained in it shall as certainely bee fulfilled in their times, as theirs were. In *Esay*, in *Ieremy*, in *Ezechiel*, in *Daniel*, and in the rest we find many things, which the Lord shewed by them long before they came to passe. Euen so there be many things fore-shewed and fore-prophesied in this booke, which in their time shall be assuredly fulfilled. Nay, we see and know that many things here fore-told, are already fulfilled, and some things are come to passe euen in these our dayes. He that shall looke into the times that are past, since this Prophesie was giuen, shall finde that all things haue fallen out agreeable to the Prophesie of this Booke. And surely if there were none other thing to perswade vs touching the authority thereof, this might suffice, that euery thing hath fallen out iust and iumpe, as this Prophesie did fore-shew. It is our great negligence, that wee do not

clearely see so much. And I do humbly entreate all the people of God to looke more diligently and narowly into it in all time to come. And thus much as concerning the circumstances.

Now, as concerning the booke it selfe, it may very fitly be diuided into three visions, as it were into three generall parts. The first vision is contained in the three first Chapters. The second vision is contained in the next eight Chapters following, from the fourth to the twelfth Chapter. And the last vision in contained in all the Chapters following, from the twelfth to the end.

As concerning the first vision, my purpose is not to stand much vpon it, because it is plaine and easie to vnderstand, and because it containeth no Propheſies of things to come, but onely openeth the present state of the Church at that time; and also because I haue already touched the summe of it in handling the circumstantiall points, I will therefore content my selfe with a very briefe opening and resolution of it, beginning at the first Chapter.

CHAP.

CHAP. I.

The Summe of the first Chapter.

THe first Chapter containeth foure principall things.

The Title of the Booke.

The saluation of the Churches.

The manner of *Iohns* calling to receiue this Propheſie.

The deſcription of Chriſt, the perſon that called him.

The Title of the Booke is ſet downe in theſe words: *The Reuelation of Ieſus Chriſt, which God gaue him.*

It containeth three things: Firſt the Author of the Booke, which is Ieſus Chriſt, receiuing it from God the Father.

Secondly, the end and vſe of this booke, which is, to ſhew vnto all the Seruants of God, the things which muſt ſhortly bee done. ver. 1, 2, 3, 4, 5, 6, 7

Thirdly, the ſingular fruite and benefite which the church ſhall receiue by it, in theſe words: *Bleſſed is he that readeth, and they that heare the words of this Propheſie, &c.*

The ſaluation is in theſe words, *Iohn to*

the seuen Churches which are in Asia, Grace be with you, and peace, &c. It containeth a description of the Trinity, or three persons in the Godhead. The Father is described of his eternity, namely, to bee hee which is, which was, and which is to come.

The Holy Ghost is described of his diuerse gifts and operations, and therefore is called the seuen Spirits which are before the Throne, or which proceed from the Throne: but S. *Iohn* speaketh here of the holy Ghost, according to the vision shewed him in the fift Chapter, where Christ is said to haue seauen eyes, which are the seuen spirits of God, sent into all the world. Of the which afterward.

Iesus Christ is described of his three great offices, of King, Priest and Prophet, and also of his glorious power and eternity.

First, touching his Kingly office, hee is called the Prince of the Kings of the earth, that is, King of Kings, for hee is King of *Sion*. Hee is a King to rule and gouerne his Church. Hee must raigne ouer the house of *Iudah* for euer. Hee must reigne ouer all his enemyes, and in the middest of his enemyes, euen till hee haue troden them all vnder his feete. And this be-

fi-

fit wee haue by it, that wee are made Kings in him, in this life to reigne ouer our corrupt affections, and after this life to reigne as crowned Kings for euer with him, in infinite glory, and endleſſe felicity.

Secondly, touching his prieſthood, he is ſayd to loue vs, and waſh vs from our ſinnes in his bloud. Ver. 5

For he is our only high Prieſt, which by his owne bloud hath once entred into the holy place, and obtained eternall redemption for vs. Hee onely it is, which through the eternall Spirit, offered himſelfe without fault to God, to purge our conſciences from dead workes to ſerue the liuing God. Heb. 9. 12. Heb. 9. 14

So then by vertue of his Prieſthood and ſacrifice, we are reconciled vnto God, haue free acceſſe vnto the Throne of Grace, and are made Prieſtes in him to offer vs ſpirituall ſacrifices acceptable to GOD through him. Verſe. 6.

For *he hath made vs Kings and Prieſts vnto God euen his Father.*

Thirdly, concerning his Propheticall office, hee is called that faithfull witneſſe: Verſe. 5.

For hee ſaid to *Pillate: For this cauſe was I borne, and for this cauſe came I into the World, that I might beare witneſſe vnto the Truth.* And the Apoſtle ſayth. *Hee witneſſeth vnder* Pontius Pilate Iohn. 18. 37

1 Tim. 6. 13 a good confession. So then Iesus Christ is one of those three great witnesses which beare record in Heauen. Iesus Christ is the Prince of Prophets, euen that great Prophet that should come into the world, through whom all the counsells of God are reuealed to vs. Hee is that onely begotten Sonne, which is come downe from the bosome of his Father, and hath made knowne vnto vs whatsoeuer he hath receiued of his Father.

Hee both by his doctrine, life, and Miracles, hath borne witnesse vnto the truth, and by the vertue of his Prophetical office, the whole will of God is made knowne vnto vs. For GOD hath sent him as the great Prophet to instruct the world in Righteousnesse, and hath reuealed himselfe to vs in him: and therefore hee is called *the Image of GOD, the brightnesse* Col. 1. 15. *of his Glory, and the ingrauen forme* Heb. 1. 3. *of his person.* And therefore hee sayd to *Philip: Hee that hath seene mee: hath* Iohn. 14. 7. *seene my Father also. And if you had known mee, you should haue knowne my Father also.*

Mat. 11. 27 And againe: *No man knoweth the Father but the Son, and he to whom the Son will reueale him.* Thus we see that Iesus Christ

that faithfull witnes, and Prince of Prophets, in whom the will of God, and all the counsels of his Father are reuealed vnto vs.

The manner of *Iohns* calling to receiue this Propheſie, is ſet downe in theſe words; I Iohn *euen your brother, and companion in tribulation and in the Kingdome and patience of Ieſus Chriſt, was in the Ile of* Pathmos *for the Word of God, and for the witneſſing of Ieſus Chriſt: And I was rauiſhed in the Spirit on the Lords day, and heard behind me a great voyce, as it had beene of a Trumpet, ſaying: I am* Alpha and Omega, *that firſt and that laſt; and that which thou ſeeſt, write in a booke, and ſend it vnto the ſeuen Churches, which are in* Aſia, *&c.* ver. 9 10. 11.

Now out of theſe three verſes fiue things are to be obſerued.

Firſt, that *Iohn* is commanded by the voyce of Chriſt, which he heard behind him as loud as a Trumpet, to write and record the viſions which he ſaw, & being ſo written and recorded, to commend them to all the Churches, for the common benefite and vſe thereof. So that herein *Iohn* doth nothing of himſelfe, nothing of his owne braine, but all things by ſpeciall warrant and authority from Ieſus Chriſt, and that *Alpha* and *Ome-*

ga, which doth call him, and authorize h
to this great businesse which now he is set
bout.

Secondly, *Iohns* rauishment in spirit,
the end he might bee made more capable
all these heauenly visions which were shew
ed vnto him.

Thirdly, his great humiliation, whereb
also he was fitted to receiue and vnderst
these great mysteries. For *God will guide*
Psalm. 25. *meeke in iudgement, and teach the humble*
waies; yea, his secrets are with them that fea
him. Therefore although *Iohn* was a gre
Apostle, and had seene wonderfull visio
yet he is not thereby puft vp with pride a
conceit of himselfe, but in the greatest h
Verse. 9. miliation of his soule, calleth himselfe *a bro*
ther and companion of all the faithfull, b
specially of such as patiently suffer for Ie
Christ and his Kingdome.

Fourthly, the time when *Iohn* was calle
which was the Lords day.

Fiftly and lastly, the place where hee w
called, which was the Ile of *Pathmos*,
formerly hath beene shewed.

The description of Christ, the person t
called *Iohn* to this new office, is set do
in the next fiue Verses following, whe

he excellent glory of Christs person is described. First from the place where Christ did appeare vnto him. Secondly, from the seuerall parts and members of his royall person. ver. 13, 14, 15, 16.

Thirdly, from his prouident care ouer his true Ministers, and all his faithfull people.

Touching the place where Christ in a vision did apeare to *Iohn*, hee saith it was in *the middest of the seuen golden Candlesticks*. For saith hee, *I turned backe to see the voyce that spake with mee, and when I was turned, I saw seuen golden Candlestickes, and in the middest of the seuen Candlesticks one like the Sonne of man, &c.* The seuen golden Candlesticks are interpreted by Christ himselfe, in the last Verse of the Chapter, to be the seuen Churches. The Churches are said to bee of gold, because Christ delighteth in them as we do in gold; he valueth euery true member thereof, as we doe gold: for euery beleeuer is all glorious within: euery true Christian is very faire and beautifull: euery regenerate man is all as gold, euen as most pure gold.

It is said afterward, that Christ walketh *in the middest of the seuen Golden Candlestickes*: that is, he is alwayes present with his ver. 11. 13.

Church,

ga, which doth call him, and authorize him to this great buſineſſe which now he is ſet about.

Secondly, *Iohns* rauiſhment in ſpirit, to the end he might bee made more capable of all theſe heauenly viſions which were ſhewed vnto him.

Thirdly, his great humiliation, whereby alſo he was fitted to receiue and vnderſtand theſe great myſteries. For *God will guide the* Pſalm. 25. *meeke in iudgement, and teach the humble his waies; yea, his ſecrets are with them that feare him.* Therefore although *Iohn* was a great Apoſtle, and had ſeene wonderfull viſions, yet he is not thereby puft vp with pride and conceit of himſelfe, but in the greateſt humiliation of his ſoule, calleth himſelfe *a bro-* Verſe. 9. *ther and companion of all the faithfull, but eſpecially of ſuch as patiently ſuffer for Ieſus Chriſt and his Kingdome.*

Fourthly, the time when *Iohn* was called, which was the Lords day.

Fiftly and laſtly, the place where hee was called, which was the Ile of *Pathmos*, as formerly hath beene ſhewed.

The deſcription of Chriſt, the perſon that called *Iohn* to this new office, is ſet down in the next fiue Verſes following, where-

he excellent glory of Christs person is described. First from the place where Christ did appeare vnto him. Secondly, from the seuerall parts and members of his royall person. ver. 13, 14, 15, 16.

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It is said afterward, that Christ walketh *in the middest of the seuen Golden Candlesticks*: that is, he is alwayes present with his ver. 11. 13.

Church,

Church, to feede it, gouerne it, defend it, and comfort it. The Prophet saith that Christ hath seuen eyes which goe through the whole world: whereby is signified his watchfull prouidence for his Church: for he is alwayes looking out for the good of it, to defend and protect it against all aduersary power. Which thing was figured in the Rammes skins, where withall the Arke was couered, to defend it against all violence of wind and weather. Euen so the mercifull protection of Christ, as it were the continuall couering of his Church.

As touching the parts and members of his royall person, hee is described of his head, and hayre, of his face, of his eyes, of his voyce, of his feet, of his garments, and of his gyrdle.

As concerning his head and hayre, they are said to be as *white as wooll, and as snow*, which signifieth his great wisedome and knowledge, to performe all things in his Church, for wisedome and knowledge for the most part doe accompany white heads, and gray haires.

His face shineth as the sunne in his strength. Which signifieth that Christ is the same to his Church, that the Sunne is to the World

For as the Sun lighteneth the whole World with his brightneſſe, ſo Chriſt with the brightneſſe of his face enlightneth his whole Church.

His eyes are like a flame of fire: that is, exceeding bright, and piercing into all places, yea the very heart of men; for nothing is hid from his ſight, with whom we haue to doe. Hee hath Eagles eyes to foreſee all dangers intended and plotted againſt his Church, that hee may in due time preuent them.

His voyce is compared *to the ſound of many waters*, becauſe it ſhould ſound throughout all the World by the preaching of the Goſpell. *Waters* is expounded Chapter 17. verſe 15. of multitudes, nations, and tongues. Chriſts voyce therefore is like many Waters, becauſe his voyce ſhould goe through many Countries and Kingdomes.

His feete are compared to *fine braſſe*: to ſignifie both the perfection of all his wayes, and alſo his mighty power to tread downe all his enemies.

Hee is clothed in a garment downe to the ground, to ſignifie that he walked as King and Prieſt in the midſt of the 7. golden Candleſticks. For Kings and Prieſts in old time

did

did weare long garments, especially in the execution of their offices.

He is girded about the paps with a golden girdle: For as Kings and Priests did gird their garments close vnto them, least otherwise they might be hindered in the execution of their offices, so Christ girdeth himselfe close to his businesse: for hee is no idle beholder of the state of his Church, but one that continually worketh out the good thereof.

Concerning his prouident care ouer his faithfull Ministers, he is said to carry them in his right hand: for *hee had in his right hand* ver. 16. *seuen starres*: that is, the Ministers of the ver. 20. Churches.

As Christ saith: *The seuen starres are the Angels*; that is, the Ministers of the seuen Churches. Ministers are compared to Starres, because they should shine as bright Starres in this darke world, both by life and doctrine.

Christ is said to hold them in his right hand, because he alwayes defended them against the malice and fury of the World which of all others is most outragiously bent against them, and their fauorites.

But let men take heed of ouer-bold presuming to pull the stars out of Christs right

hand

hand, leaſt they ſmart for it. The world is very buſie this way, they thinke to wring them out of his hands; but alas poore ſoules, they are not able, hee holdeth too faſt, who can pull them out of his right hand? If they continue bold, and buſie this way, they may hap at laſt take a Beare by the tooth, and peraduenture pull an old houſe vpon their heads.

Another reaſon why CHRIST is ſayd to hold the ſeauen Starres in his right hand, is becauſe hee worketh by them, and their miniſtery, as an Artificer with his toole in his right hand. The things which Chriſt hath done by theſe inſtruments are glorious and admirable. For by the miniſtery of the Goſpell he hath conuerted many ſinners, and ſaued many ſoules, then the which nothing can bee more honourable and wonderfull: and therefore the Word of GOD which is the Miniſters weapon, is compared to *a ſharpe two edged ſword, which came out of Chriſts mouth.* Now vnto all this may be added that Chriſt ſaith; *hee was dead, but now aliue*, becauſe he died, and roſe againe. And alſo that he ſaith; *He had the keyes of Hell and Death:* that is, authority and power ouer Hell and damnation. For he hath abſolute power

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ouer Hell and damnation. For he hath absolute power to open and shut, bind and loose, and therefore it is written, *Hee hath the key of* Dauid, *which openeth and no man shutteth, and shutteth, and no man openeth.* All this setteth forth the great power and glory of Christs person, and all aymeth at this marke and end, to commend vnto vs the authority of this booke, because it commeth from a person of so great dignity and excellency. Last of all, it remaineth to shew how *Iohn* was affected with this vision, wherein Christ did so gloriously appeare vnto him: for he saith: *When I saw him I fell at his feete as dead.* Wherein he sheweth how greatly he was amazed and daunted with the sight of Christs most glorious personage. He was stricken with such an astonishment and feare, that there was almost no life, or spirit left in him, & all this was to humble him and to strike him downe euen to the ground, in as much as by it, he findeth his owne weakenesse and imperfection; nor capable of such a sight, so farre as to endure it. It was no doubt profitable, or rather necessary, that this holy Seruant of God, should thus be humbled and made fit to receiue the Reuelation, with the greater reuerence fro

from his great Lord and Maſter. And alſo it maketh much for our profite, as appeareth in that euery part of this viſion is rehearſed in the Epiſtles to the Churches. But to conclude, *Iohn* being thus humbled and caſt downe in himſelfe, is comforted and raiſed vp by Chriſt, *who laid his right hand on him, and willed him to feare nothing.* For ſaith hee: *I am the firſt and the laſt, and am aliue, but I was dead, behold I am aliue for euermore.* In which words hee doth greatly cheare vp *Iohns* heart, and telleth him plainely, that this might and terror of his perſon is bent onely againſt the wicked enemyes of his Church, nothing at all againſt the friends thereof: but contrary wiſe, that all this power and glory, might, and Maieſty, is wholy and altogether for the good of his Church. Wherein wee may all clearely ſee and know to our great comfort that the ſame arme of God which caſteth downe the wicked, rayſeth vp the Godly: the ſame power which woundeth them, healeth vs: the ſame hand which deſtroyeth them, ſaueth vs: the ſame might and Maieſty which hurteth them, helpeth vs. For whatſoeuer is in GOD, is wholy for his, and wholy againſt thoſe that are none of his. And thus much

concerning the first Chapter, shall suffice.

Chapter. 2. and 3.

I Haue thought good to handle these two Chapters to gether, and in a generall and compendious manner to set downe the most speciall matters contained in them both: not meaning to insist vpon euery particular, both becausse these two chapters are plaine, and easie to vnderstand, and also becausse they haue bene sufficiently beaten vpon by many. These two Chapters do generally containe seuen Epistles, written to the seuen Churches of *Asia*: wherein the present estate of the Churches of *Asia* is very liuely described, and in them the estate of all other Churches then militant vpon the face of the earth. Euery one of these seuen epistles containeth foure things.

First, an *Exordium* or entrance into the matters.
Secondly, a generall proposition.
Thirdly, a narration.
Lastly a conclusion.

The *Exordium* or entrance of euery Epistle containeth two things; namely the person to whom the Epistle is writ-

and the Person from whom the Epistle is written.

The proposition is one and the same in all these Epistles, contained in these words: *I know thy workes.*

The narration containeth the matter of each Epistle, and consisteth of commendations and discommendations; of admonitions, reprehentions, threats and promises

The conclusion of euery epistle, is one & the same, in these words: *let him that hath an eare heare what the Spirit saith to the Churches.*

First, concerning the person to whom these Epistles are sent, he, is named in the beginning of euery Epistle, *To bee the Angell of such and such a Church.* By this word Angel, he meanes not the inuisible spirits which we cal the Angels of heauen, for the things attributed to these Angels, can in no wise agree to the inuisible Spirits, as to be Angels of seueral Churches, to be neither hot nor cold, to leaue their first loue, to repent & amend, and sundry such like attributes through all these Epistles. But by the word Angel, he meaneth the Minister or Pastor of euery Church: which therefore is called an Angell, because he is the Minister of GOD, as the word signifieth: As also because euery faithfull

Minister ought to be receiued and regarded as an Angell of God, as the Apostle witnesseth of the *Gallathians*, that *they receiued him as an Angell of God, yea as Christ Iesus*. And hee giueth many admonitions in his Epistles to this effect: for hee would haue all faithfull and painefull Ministers to be greatly reuerenced and had in double honour, to bee acknowledged and had in singular loue for their workes sake: to bee cared for, to bee made much of, and to want nothing. For indeede a good Minister is a Iewel of price. A good Minister is as a friend in Court, which wee say is better then penny in purse. A good Minister is like a candle which spendeth it selfe to giue light to others. A good Minister is like a cocke which by the clapping of his wings awaketh himselfe, and by his crowing awaketh others. For a good Minister by his priuate studies, prayers, and meditations, awaketh himselfe, & by his publike preaching awaketh others. The scriptures affirmeth a good Minister to be the very glory of Christ. And againe, that a good Minister is a singular blessing of God. For the Lord himselfe sayth: *I will take you one of a citty, and two of a Tribe, & will bring you to Zion: and I will giue you a pas-*

2. Cor. 8. 23

Iere. 3. 14

acording to my heart, which shall feede you with knowledge & vnderstanding. Now then if a good Minister bee so great a blessing of God, and so peareleſſe a pearle, how great is the sin of those which contemne them, and treade their Ministry vnder foote as vile and nothing worth? Our Lord Iesus saith of all such: *He that despiseth you, despiseth me.* Let those scoffers & scorners therefore take heed how they despise Christ, for assuredly hee will not long put it vp at their hands. Luk.10.16

If auy man demand a reason, why all these Epistles are specially sent and directed to the Angels or Pastors of the Churches, seeing *Iohn* before, chap.1.v.11. is commanded to write them to the Churches of *Asia*: I answere, that he writing to the Pastor, excludeth not the Churches, but in them, or vnder them, hee writeth to the whole Churches, as it plainly appeareth in the conclusion of euery Epistle, when he saith: *Let him that hath an eare, heare what the spirit saith to the Churches.* Then that which is spoken to the Angel of the Church, spoken to the Church. The reason why the speech is specially directed to the Pastor of euery Church, is because the good or bad estate of the Church, for the most part, dependeth vpon the

Ministers. For commonly wee see it commeth to passe; Such a Pastor, such people: Such a Shepheard, Such Sheepe: Such a Husbandman, such husbandry. And as the Prophet saith: *Like Priest like people.* Hos. 4 9. For wee may obserue in all these Epistles, that where the Minister is commended, the people are commended; and where the Minister is discommended, the people are discommended also. So that they stand and fall, sinke and swimme together. As concerning the person from whome these Epistles are sent, it is Iesus Christ, who is very gloriously described of his diuers qualities in the entrance of euery one of these Epistles. First in the Epistles to the Church of *Ephesus* it is said: *These things saith hee that holdeth the seuen Starres in his right hand, and which walketh in the middest of the seuen Candlesticks* Secondly in the Epistle to the Church of *Smyrna: These things saith he that is first and last, which was dead, and is aliue.* Thirdly, to the Church of *Pergamus: Thus saith he which hath a sharpe sword with two edges.* Fourthly, to *Thyatira: These things saith the Sonne of God, who hath eies like a flame of fire, and his feete like fine brasse.* Fiftly, to the church of *Sardis: These things saith he*

the

that hath the seuen Spirits of God, and seuen Starr. Sixtly, to the Church of *Philadelphia*, it is thus sayd of Christ: *These things saith he that is holy and true, which hath the key of Dauid, which openeth, and no man shutteth, and shutteth and no man openeth.* Laſtly, to *Laodicea* it is thus sayd: *These things saith* Amen, *the faithfull and true witnesse, the beginning of the Creatures.*

Now then we do plainely see how gloriously Iesus Christ is described of his seuerall properties in euery one of these Epistles, and what honorable and magnificent titles are giuen vnto him: and all to this end, to moue attention, and to worke in vs a reuerence of so great a Personage, that wee might more seriously regard, and deepely ponder the things which proceede from so great a Maiesty. For wee see and know by common experience that almost euery mans words are heeded & regarded according to the opinion & reuerence which is had of his Person. Syth then that euery one of these Epistles: fronted with this great authority: *Thus saith the Son of God: Thus saith Christ: Thus saith* Alpha *and* Omega; therefore we ought to giue diligent heed to the things here in contained. So likewise we reade in the He-

brewes, that after the Holy Ghoſt had very notably deſcribed the perſon of Chriſt, and extolled him farre aboue the Angells and all other creatures, he giueth the vſe of it in the beginning of the ſecond chapter, ſaying: *Therefore we ought to giue more diligent heed to his doctrine.* And thus much concerning the *Exordium* or entrance of theſe ſeuen Epiſtles, touching the Perſon to whom and the Perſon from whome theſe Epiſtles are ſent. Now it followeth to ſpeake a word or two of the generall propoſition contayned in theſe wordes: *I know thy workes.* We reade in all theſe Epiſtles, how the Sonne of God praiſes ſome of the Churches, and diſpraiſes others: commends ſome Paſtors, and diſcommends others. Now he that will praiſe or diſpraiſe, muſt ſpecially looke to this, that he be vpon a good ground: and therefore Ieſus Chriſt before hee enters into any prayſing or diſprayſing, commending or reproouing, doth firſt proteſt that he knoweth their workes, and is priuy to all their particular actions, yea, their very thoughts: and therefore cannot erre or bee deceiued in his cenſures. True it is indeed, that men may erre in their opinions & cenſures of others, becauſe they know not mens hearts, and with what affections

affections things are caried. Men, I say, may praise or dispraise too much or too little. But Iesus Christ whose eyes are a flame of fire, and which searcheth the reines, cannot faile one iot, nor erre a haires bredth as we say, either in commending or discommending, and therefore hee stoppeth their mouthes at the first dash, so as they can haue nothing to reply, when hee saith, *I know thy workes*: I know well enough what thou art, and what thou hast beene; I am not deceiued in thee, I know thy sitting downe and rising vp, and am accustomed to all thy wayes; And this briefly of the proportion. The narration (as is aforesaid) contained the matter of the Epistles, consisting of praises and dispraises, admonitions, reprehentions, threats and promises.

Touching the first, wee finde that some Churches are wholy commended, others wholly discommended: others partly commended, partly discommended. As for example, the Pastor and people of *Smyrna* and *Philadelphia*, are generally commended for all things, and discommended for nothing; there is no fault found with them; that is, no grosse fault, as in others: for they were not without common corruptions and infirmi-

ties.

ties. The Minister of *Smyrna* was a very rare and excellent man, although a poore man to the world-ward. For Christ saith thus
Apoc. 2.9. vnto him: *I know thy poverty: but thou art rich*, that is, rich in grace, and the manyfould gifts of the Spirit. Thou hast done great seruice to the Church. Thou hast imployed thy gifts to the good of many. Thou takest great paines in the Ministery, and art greatly blessed in thy labours: for thou hast an excellent flock, a notible good people, and therfore I cannot but greatly commend both thee and them. The minister of *Philadelphia* was also a very worthy and notable man.

For although his gifts were not so great as some others, yet was hee very painefull and faithfull in a little: of whom it is sayd, *Thou hast a little strength, and hast kept my word, and hast not denyed my name*: that is, thou art very constant in the profession and practice of Christian Religion. And thereupon Christ promised to blesse his labours. For saith he: *I will make them of the synagogue of Sathan which call themselues Iewes, and are not, but doe lie: Behold, I say, I will make them that they shall come and worship before thy feete, and shall know that I haue loued thee.* Here wee do plainely see how Christ prom-

se

ſeth to bleſſe this mans Miniſtery, for his painefulneſſe and diligence, although he was not of the greateſt gifts. For men of greateſt gifts are not alwayes moſt bleſſed in their labours. For God doth commonly worke the greateſt things by weake meanes, that all glory might redoune vnto him, and no fleſh might boaſt in his ſight. For otherwiſe if men of greateſt giftes ſhould alwayes bee moſt bleſſed in their labours, and wine moſt ſoules vnto God, then we would be ready to aſcribe that to men, and their gifts, which is proper vnto God; and ſo his praiſe and glory ſhould bee ſomewhat eclipſed. Thus we ſee what excelent men the Miniſters of *Smyrna* and *Philadelphia* were, and what excellent people they had in their charges. But on the contrary, the Paſtor and the people of *Sardis* are *Laodicea*, are diſcomended for all things, and commended for nothing. Indeede the Miniſter of *Sardis* had a great name for learning, and other good gifts, but hee was growne very idle and negligent, & did little good with his gifts. Of whom it is ſayd: *Thou haſt a name that thou liueſt, but thou art dead.* That is, there was no ſpirit in him, no life of grace, his gifts waxed muſty for want of vſe: hee was fallen aſleepe: he

he was fallen away from the grace of GOD: he was nothing the man which he had been. Therefore hee is admonished to awake and strengthen the things which remaine, which were ready to die.

The Minister of *Laodicea*, and the people also, were growne luke-warme, neither hot nor cold; they were become carelesse and secure, not caring greatly which end went forward in GODS matters, so they might enioy the present profits and pleasures of this life.

Concerning the Pastors and people of *Ephesus*, *Pergamus*, and *Thyatira*, they are partly commended, and partly discommended. These three were reasonable good Ministers, and had many good parts in them, and tooke paines in their charges, although there bee some faults found with them. For the Minister of *Ephesus* is commended for six things; for labour, for patience, for zeale, for wisedome, for sincerity, and for courage: but discommended for leauing his first loue; that is, for reuolting, of somewhat going backe, or rather indeede, for cooling in the loue and zeale of God. The Minister of *Pergamus*, and people also are greatly commended for their constant profession of the truth

in

is the middeſt of manifold troubles, and the very heate of perſecution. For the rage of the enemies grew ſo fierce againſt the profeſſion and profeſſors of the Goſpell, that *Antipas* the paſtor of *Pergamus* (as ſome ſuppoſe) was put to death. For Chriſt ſaith thus of his Church: *Thou dwelleſt where Satans throne is, and yet thou keepeſt my name, and haſt not denyed my faith, euen in thoſe dayes when* Antipas *my faithfull Martyr was ſlaine among you, where Sathan dwelleth.* Apo. 2. 13

But yet notwithſtanding this Church is found fault withall for ſome few things, that is, two groſſe faults: the one for ſuffering the doctrine of *Balaam* to bee broched there by the inſtruments of Satan: the other, that they maintained the doctrine of *Nicolaitans*. The doctrine of *Balaam* did vphould the lawful Apo. 2. 14 neſſe of eating things ſacrifiſed to Idols, and of committing fornication for he taught *Balac* the King of *Moab*, thus to put a ſtumbling blocke before the children of *Iſrael*. The doctrine of the *Nicolaitans* did vphold the common vſe of women, that is, that women might bee made common. Theſe two moſt groſſe and abſurd doctrines, were ſuffered and maintained in the Church of *Pergamus*. As concerning the Church of *Thya-*

tira,

tira, they are greatly commended for their loue and seruice to the Church: for their faith, patience, and manifould workes, and
Apoc.2 19. especially for their constant proceeding in religion and Godlinesse, and that with increase. For of this Church it is said: *I know thy loue and seruice, and faith, and thy patience, and thy workes, and that they are more at the last then at the first.* But this Church is discommended for suffering the wicked woman *Iezabell*, (that is, a false Prophetesse, who was craftily crept into this Church) to teach and seduce the people of God in that congregation, teaching the same false do-
Apoc.2.10. ctrine that *Balaam* did at *Pergamus*: which was, that it was lawful to commti fornication, and to eate meates sacrificed vnto Idols. Hitherto concerning the prayses and dispprayses of the Churches. Now followeth to speake of the admonitions.

First the Church of *Ephesus* hauing fallen from their first loue, is admonished to remember from whence they were falne, to repent, and to doe their first works. Also the Church of *Smyrna* is admonished and exhorted to stand fast in the midst of those persecutions and troubles, which should be raised vp against it, by the Emperor *Traianus*, and con-

continue for the ſpace of ten yeares. They are therfore exhorted & incouraged by our Lord Ieſus: not to feare the things which they ſhould ſuffer: for although the Diuel and his Inſtruments ſhould haue ſcope to perſecute and impriſon them for ten dayes, that is, ten yeares, according to prophetical account; yet if they had continued faithfull to the death, they ſhould haue the Crowne of life. The church of *Pergamus* ſuffering & maintaining the doctrine of *Balaam*, and the *Nicolaitans*, is admmoniſhed to repent and amend. The Church of *Thyatyra*, which ſuffered the falſe doctrine of *Iezabel*, is admoniſhed to looke to her ſelfe, and to hold faſt the truth of Religion. *Sardis* being dull and dead, is admoniſhed to awake and ſtrengthen the things which remaine that were ready to die. *Philadelphia* is admoniſhed to hold that which they had, that no man take their Crowne. *Laodicea* being neither hot nor could, but luke-warme, is admoniſhed to be zealous and amend. And although they thought their ſtate good enough, being puft vp with conceitednesſe, yet are they charged to bee poore, naked, and blind, and thereupon counſelled and admoniſhed to buy ſpirituall gold, that they may bee rich: and

ſpirituall

ſpirituall garments to hide their nakednes, and ſpirituall eye-ſalue, to annoint their eyes that they may ſee.

Concerning reprehentions, *Epheſus* is reproued for going backward: *Pergamus* and *Thyatyra* for ſuffering and maintaining corrupt doctrine, as formerly hath beene ſhewed. *Sardis* for dulneſſe, dafneſſe, and vnſoundneſſe in their manner of worſhipping God. *Laodicea* for luke-warmeneſſe and conceitedneſſe.

Touching threats, *Epheſus* is threatned, that except they repent and doe their firſt workes, their Candleſticke ſhould be remoued out of his place; that is, the Church ſhould be tranſlated to ſome other place, but not deſtroyed. For God doth remoue, but not deſtroy his Candleſticks. *Pergamus* is threatned, that vnleſſe they did ſpeedily repent, Ieſus Chriſt would come ſhortly and fight againſt them with the ſword of his moth. *Thyatyra* is threatned, that except they repent them of their workes, they ſhould be caſt into a bed of affliction, and all their fauorites ſhould be ſlain with death. *Sardis* is threatned, that if they did not watch and awake, CHRIST would come ſuddenly vpon them as a Theefe, and they

ſhould

hould not know what houre hee would come.

Concerning promiſes, they be very great and large; for euerlaſting ioy, and the very fulneſſe of glory is promiſed to all that fight the good fight of faith, and ouercome in the ſpirituall battell againſt the fleſh, the world and the Diuell. *Epheſus* is promiſed, that if they fight it out couragiouſly & conſtantly to the end, they ſhould eat of the tree of life, which is in the middeſt of the paradiſe of God.

Smyrna is promiſed in like caſe, that they ſhould not be hurt of the ſecond death. *Pergamus* likewiſe is promiſed to eate of the *Manna* that is hid, & to haue the white ſtone of victory giuen them. *Thyatira* is promiſed to haue power giuen them to rule ouer Nations, & to be lightened with heauenly brightneſſe, like the morning Star. *Sardis* is promiſed to be cloathed with white array; that is, with heauenly glory, and to haue their name continued in the booke of life. *Philadelphia* is promiſed to haue a pillar made in the Temple of God; that is, a firme and vnmouable place of eternall glory. *Laodicea* is promiſed to ſup with Chriſt, and to ſit with him vpon his throne for euermore. Thus we

see what great and precious promises are made to all Churches that fight & ouercome in this their spirituall battell and conflict.

Concerning the conclusion, it is one and the same to all these seuen Churches. Wherein they are exhorted, that such as haue eares to heare, should heare, ponder, and consider all the foresaid praises, and dispraises, admonitions, reprehensions, threates, and promises. And it is therefore said, Such as haue eares, because there are very few to be found that haue circumcised and sanctified eares, to heare and vnderstand heauenly things. This is proper to the elect, this is but to whom it is giuen. And thus briefly and generally we see what was the present state of euery one of the Churches of *Asia*, vnto which this Prophecie was to be sent: so that by them we may see in what estate the vniuersall Church militant was at that time. For as some of these seuen as yet stood firme, and others had much declined, so was it with all other Churches.

Hitherto concerning the first vision, containing generally the inscription of this booke: *Iohns* salutation to the Churches. *Iohns* new calling: The excellency of Christ which called him: And the present estate of the

the Church. Now we are to proceed to the ſecond viſion, contained in the next eight Chapters to the twelue, wherein is ſhewed, what ſhould be the future eſtate of the Church in all ages, euen vnto the end of the world.

CHAP. 4.

THe principall thing contained in this fourth Chapter, is a deſcription of the Perſon of God, the authour of this booke, who is moſt gloriouſly deſcribed of that excellent glory that is in himſelfe, and of his royall throne which hee ſitteth vpon, and of his goodly reeinue, and troopes of Saints and Angels attending about his moſt glorious throne. Whereunto isadded the diuerſe qualites, both of Angels and Saints, both in themſelues and their owne natures: as alſo in their manner of praiſing & worſhipping of God. This is the generall ſumme and ſenſe of this Chapter.

But for the better cleating and more full opening of it, I will come to the words of the text and open them as they lie in order.

After this I looked, and behold a doore was Verſe 1.
open in Heauen, and the firſt voice I heard,
was as it were of a Trumpet, talking with

me, saying: Come vp hither, and I will shew thee the things which must bee done hereafter.

These words (*After this*) haue relation to the first vision spoken of before, as if he should say, after I had receiued the former vision, concerning the present estate of the Church, now I had another vision cõcerning the future estate thereof; and therfore he saith *a doore was opened in Heauen*, that he might come in and see all these things which should be reuealed to him. For the opening of the doore in Heauen doth here signifie the unlocking of heauenly things vnto *Iohn*, or his entrance into them: for so the word *doore* is taken 2 *Cor.* 2. 12. *Apoc.* 3. 8. After the opening of the doore, he is called vp with a loud voice, like a trumpet, saying, *Come vp hither*: for although the doore was opened, yet durst he not enter in till he was called and commanded to come in. For in these cases he doth not presume in any thing as of himselfe, without speciall warrant and direction: As the Scripture saith: *No man taketh this honour vnto himselfe, but hee that is called of God, as Aaron was.* Heb. 5. 4. The voice that calleth him, is like a Trumpet that is loud & shrill, that he might be stirred vp more diligently

gently to attend vnto the contemplation of theſe great ſecrets which ſhould be reuealed vnto him. This voice commandeth him to come vp hither: which ſheweth that *Iohn* was rapt vp in the Spirit vnto the Heauens to ſee this viſion. This voice promiſeth *to ſhew him things which muſt bee done hereafter*: that is, that he ſhould be made acquainted with the future eſtate of the Church, as already he was with the preſent eſtate thereof. *And immediately I was rauiſhed in the Spirit, and behold, a Throne was ſet in Heauen, and one ſate vpon the Throne.* Verſe. 2.

Vpon this ſuddaine and extraordinary calling by ſo heauenly and loud a voice, *Iohn* was forthwith rauiſhed in Spirit. For as the Prophet *Ezechiel* was by the ſpirit in the viſions of God, carried from *Chaldea* to *Ieruſalem*: So this holy Apoſtle is carried by the Spirit in the viſions of God into heauen, and by the ſame Spirit is made fit & capable of al theſe heauenly viſions which ſhould be ſhewed him. So that in all this we do plainly and cleerely ſee, that *Iohn* hath (as it were) a further calling and admittance from Heauen, to behold & ſee theſe wonderfull ſecrets which now are to be imparted vnto him.

Behold, a Throne, &c. Here beginneth the deſ-

description of the most high and glorious maiesty of God, who is described after the manner of earthly Kings and Iudges sitting vpon their thrones and iudgement seats. For he is King of *Zion*, & Iudge of al the world.

Verse 3. *And he that sate, was to looke vpon like vnto a Iasper stone, and a Sardine, and there was a Raine-bowe round about the Throne like an Emerand.*

God for his admirable glory and beauty, is here compared to two most precious stones. The one which is the Iasper, being of a perfect greene colour, as Philosophers write: the other, which is the Sardine, being of a most bright red colour. Nothing can sufficiently resemble the glory of God, being infinite: but these things, being the most precious vnder the Sunne, doe after a sort shadow it vnto vs.

There was a Raine-bow round about the Throne, which may signifie, that Gods Throne in glory and beauty doth farre excell all other Thrones of mortall Princes; yea, euen that of *Salomon*, which was of most pure Iuory: or rather it may signifie, that although God in himselfe is most glorious & admirable, yet hee keepeth promise and couenant with the sons of men. For the Raine-

bow

bow was a signe of his couenant, as appeareth *Gen.* 9. and assuredly God will be mindfull of his couenant to a thousand generations. This Raine-bow is said to be like an Emeraud, which is alwaies of a fresh greene colour, signifying that Gods couenant of grace and mercy towards his Church, is alwayes fresh and greene, and his goodnesse towards his people perpetuall and vnchangeable.

Moreouer, God is described of his glorious retinue, and heauenly company about him, For it is sayd: *Round about the throne were* Verse 4. 24. *seats, & vpon the seats* 24. *Elders:* Which signifie the whole Church, both militant & triumphant, both of Iewes and Gentiles; and are therefore called 24. because the Church of the Iewes grew out of 12. Patriarchs: and the Church of the gētiles out of 12. Apostles. And as the glory and pompe of mortal Kings is set out by their troops & traines of nobles, and other excellent personages: So the glory of God (which in it selfe can receiue no increase) is to our capacity commended and set forth by his goodly companies of Saints and Angels. These 24. Elders are cloathed in white rayment, which signifieth their righteousnesse, as it is expounded, chapter 19. verse 8. *not inherent, but imputatiue:*

For they hauing no righteousnesse of their owne, Christs righteousnesse is imputed vnto them through faith, and through faith is made theirs: *For Abraham beleeued, and it was imputed vnto him for righteousnesse.* These 24. Elders had on their head crownes of gold, which signifie their victories ouer the world: for all the elect ouercome the world through faith, as S. *Iohn* teacheth; and not the world only, but euen the flesh and the Diuell also: And therefore the crowne and garland of victory belongeth vnto them as most valiant conquerors.

Moreouer it is sayd, that *out of the throne proceed lightnings, and thundering, and voyces,* Verse 5. which signifie his terror and fearefull power in the preaching of the Law: for the preaching of the Law, is as it were a voice of lightning & thundring. The powerfull preaching of the law, is the very thundering of hell, and lightning of the wrath of God vpon all impenitent sinners: and therefore at the deliuery of the Law, there were lightnings and thundrings, and mount *Sinai* it selfe did tremble and shake.

Further it is said *there were seuen lampes of fire burning before the throne, which are the seuen Spirits of God.* These seuen lampes which

which are interpreted to be the ſeuen ſpirits of God, doe ſignifie the preaching of the Goſpell, and the manifold graces and gifts of the Spirit; which are giuen to the Church by the meanes thereof. For the Goſpell giueth a cheerefull and comfortable light, being the Miniſtry of the Spirit, as the Apoſtle ſaith, and therefore is reſembled to ſeuen Lamps. So then from the throne, that is, from the preſence of God, proceedeth both Law and Goſpell, and the Miniſtry of them both for the ſauing of ſoules. And all this maketh much for the ſetting forth of Gods glory and Maieſty, being the marke heere aimed at.

And before the throne there was a Sea of glaſſe like vnto chryſtall. Verſe. 6.

This Sea of glaſſe is the world, which is fitly compared to a Sea, becauſe it is full of ſtormes, tempeſts, and waues, that are continually raiſed vp in it.

It is full of rocks, vpon which many daſh, and make ſhipwracke.

It is compared to a Sea of Glaſſe, for the brittleneſſe, changes, and vncertainty of all things in the world.

It is ſaid to bee before the Throne like Chryſtall, becauſe the all-ſeeing God doth

as

as cleerely behold from his Throne all the thoughts, words, and works of the ſonnes of men, and all other particular actions of all his creatures vnder the Sunne, as wee behold our face in a Chryſtall. For *all things are naked, and as it were laid out in an anatomy vnto his eyes, with whom we haue to doe.*

Verſe 6. Moreouer it is ſaid, that *in the middeſt of the throne, and round about the throne, were foure Beaſts, full of eyes before and behinde.* Theſe foure Beaſts doe ſignifie the Angels of Heauen, the inuiſible and elect Angels, as it is expounded, *Ezech.* 10. verſe 20. where the Prophet in a viſion ſeeth foure beaſts, as it were bearing vp and drawing Gods Chariot of triumph. And at the 20. verſe he ſaith expreſſely, that hee at laſt vnderſtood they were the Cherubins. The firſt and tenth Chapter of *Ezechiel* being throughly looked into, doe make this plaine. The reaſon why the Angels are called by the name of Beaſts, is, becauſe in the next verſe they are compared to beaſts for their qualities of certaine beaſts. They are named foure in number, being otherwiſe innumerable, becauſe they are likened to foure ſeuerall beaſts.

The Angels are ſaid to haue eyes before and behind, for their great vigilancy ouer the

Church,

Church, and euery member thereof: and because they are endued with knowledge of things past and things to come: and last of all, because they see and discerne almost all actions vnder the Sun, vpward and downeward, backward and forward.

And the first beast was like a Lyon, the second like a Calfe, &c. Verse. 7.

Here the Angels are compared to foure seuerall beasts: to a Lyon for strength and courage: to a Calfe or an Oxe, for seruice and vse: to a Beast hauing the face of a man, for wisedome: to an Eagle, for swiftnesse and readinesse to execute the will of God. And moreouer, because the Eagles soare aloft, and flye a very high pitch, we are giuen to vnderstand, that the heauenly Spirits are much in celestiall contemplation, and do receiue the knowledg of hid secrets and counsels, for they are much aloft about the throne of God, and many high and deepe secrets are opened vnto them.

And the foure beasts had each of them six wings about him, and they were full of eyes within, &c. Verse. 8.

This maketh it very plaine, that by these Beasts are vnderstood the sixe Angels, because hee ascribeth vnto euery one of them

six

six wings a peece. For the Angels are described with wings, both in the first and tenth of *Ezechiel* before mentioned: and also in the sixth Chapter of the Prophecie of *Isaias*, where the Seraphins are said to haue six wings a peece; two to couer their faces: two to couer their feet: and two to flye withall. And they haue two wings to couer their faces withall, because they are not able to endure the vnconceiueable brightnes and glory of God, for he dwelleth in vnapproachable light. They haue two wings to couer their feet withall, because mortall men are not able to looke vpon the brightnesse that is in Heauen. For we read that many haue beene astonished and dazled with the glory and brightnesse of Angels, so glorious creatures are they. They haue two wings to flye withall, to note their prompt obedience and readines to execute the commandements of God, as formerly was shewed. Moreouer, the Angels are said to haue wings, and to flye swiftly: because God by them doth speedily dispatch many purposes actions and seruices here below: and for this cause the Scripture affirmeth, that *he rideth vpon the Cherubins: that he dwelleth between the Cherubins: and that hee maketh the*

Clouds

Clouds his Chariots, and walketh vpon the wings of the winde. For as earthly Kings are in their progresses carried in their moſt ſumptuous coaches, drawne by the moſt excellent Coach-horſes, to diſpatch great buſineſſes, and many weighty affaires within their dominions: ſo the Viſions in *Ezechiel* do ſhew that the immortall King is carried moſt ſwiftly in his Chariot of triumph, drawne by the Cherubins, as it were by beaſts, to direct and ouerrule all actions vnder the Sun. Moreouer, theſe Angels are ſaid to *bee full of eyes within*, to note not onely their fulneſſe of knowledge, but alſo their inward ſight into all heauenly things; yea, euen ſuch as are moſt ſecret and hid: for they are of all other creatures moſt inward with God. None of his Children know ſo much of his counſell as they. Furthermore, the Angels are here ſaid to praiſe God *vnceſſantly, day and night, ſaying*; *Holy, holy, holy, Lord God Almighty, which was, which is, and which is to come*: Where wee may cleerely ſee, that the Angels praiſe and worſhip God in a burning zeale without wearineſſe. For they are not as men, which through their great corruption, are full of dulneſſe and wearineſſe in Gods worſhip; but they doe alwaies ſerue him Verſe. 8. Verſe. 8.

him with infatigable desires, & therefore are called Seraphins, because they burne in the zeale of God; and Cherubins, because their delight is to approach neere vnto him, and to be alwaies about his Throne; yea euen in his chamber of presence. They doe double and treble this word *(holy)* and warble much vpon it, because they know full well, that he is righteous in all his waies, and holy in all his workes, and that all his proceedings and iudgments are euen then weighed in the ballance of iustice and equity, when to mans sense and the iudgment of reason, they seeme nothing lesse. For his iudgements are a great depth which mans reason cannot sound. Further, wee see that *when the beasts*, that is, the Angels, *gaue glory and honour and thanks to God, &c. the* 24. *Elders also fell downe before him, and worshipped him that liueth for euermore.* Where we may see, that both Saints and Angels, doe ioyntly prayse and magnifie God, and him alone, *Euen that GOD that liueth for euermore, euen that GOD which was, which is, and which is to come*; that is, the eternall and euerlasting God. For the Scripture sayth: *Prayse him, O ye Saints, and prayse him, O ye Angels that excell in strength. And the* 24. *Elders*

Elders caſt their Crownes before the Throne, ſaying, Thou art worthy, O Lord, to receiue glorie and honour, &c. Wherein we ſee, that all the Elect do empty themſelues of all worthineſſe to haue any glory, acknowledging that their Crownes of glorie are Gods free gift, and that the praiſe thereof belongeth only to him, and nothing to themſelues. And this in very deed is the right manner of worſhipping God, frankly to aſcribe all glory to him, and all ſhame to our ſelues, to giue all to him to whom all is due, and nothing to our ſelues, which haue nothing; for nothing can be giuen or taken out of nothing.

Now then, to conclude and wind vp this 4. Chapter, we do cleerly ſee the ſumme and drift of all is, that that Heauen doore was opened vnto *Iohn*, and that he was let in, and called vp into the Chamber of preſence by a very loud voice, there to take notice of the future eſtate of the Church and that the perſon which thus called him vp was the verie immortall God himſelfe, who is ſo gloriouſly deſcribed of his Throne, his troopes and traines of Saints and Angels, as we haue heard. And all this is to commend and ſet forth the authority of this booke, whoſe Authour is ſo excellent, yea, ſuper-excellent.

Chap.

CHAP. V.

AFter this Vision containing the glory of the diuine Maiesty was shewed vnto *Iohn*, that he might know from what fountaine this Prophecie was deriued, now in this fift Chapter is taught and shewed by what meanes, and by whose mediation, the knowledge of such hidden mysteries were reuealed vnto the Church; namely, by the meanes and mediation of Iesus Christ, in whom only the counsels and secrets of God the Father are opened, and made knowne vnto men. For hee is the great Prophet and Doctor of the Church, which is come downe from the bosome of his Father, and *hath made knowne vnto vs whatsoeuer hee hath heard of his Father, as hee himselfe testifieth.* And the Church is commanded by a voice *from Heauen to heare him, and him alone.*

Ver. 1,2, 3, 4,5,6,7. This fifth Chapter containeth three things, generally, First, a description of the booke, which was in the right hand of God.

Secondly, a description of Iesus Christ, which receiueth it at the hand of his Father and openeth it.

Thirdly, a description of those most glori-

ous praiſes which are giuen to Chriſt by the Angels, Saints, and all the creatures in Heauen and earth.

I ſaw in the right hand of him that ſate vpon the throne, a booke written within, and on the backe ſide, ſealed with ſeuen ſeales. Ver. 1.

By this booke here mentioned, is meant this preſent booke of the Apocalyps, or Reuelation, as it ſhall plainely appeare in the next chapter, when we come to the opening of the ſeuen ſeales thereof. For the things which fall out vpon the opening of the ſeuerall ſeales, doe plainely declare, that all is meant of the particular matters contained in this preſent booke.

This booke is ſaid to be in the right hand of him that ſitteth vpon the throne, becauſe all the ſecrets reuealed in it, come from the counſell and decree of the moſt high God, and are ordered by his meere direction and prouidence.

It is called a written booke, to ſhew that the things contained in it, are ſo firmely decreed in the counſel of God, that none of thé ſhal faile, but come to paſſe, and be fulfilled in their ſeaſon. They are ſuch as we may write of, as we vſe to ſay: and therefore for the certainty of them, they are here ſaid to be written in a booke.

This booke is ſaid to be written within and without, for the multitude and variety of matters contained in it. For, there were both many and great things which ſhould fall out in the world from the time that *Iohn* receiued this Prophecie, vnto the end of the World.

This booke is ſealed with ſeuen ſeales, that is to ſay, perfectly ſealed, becauſe the things contained herein, are counſels and ſecrets, onely knowne to God, till it pleaſed him to reueale them to his Church by his Son. The elect Angels knew nothing of the things written in this booke, before the ſeales were opened.

Vers. 2. *And I ſaw a ſtrong Angell, which proclaimed with a loud voice; Who is worthy to open the booke, and to looſe the ſeales thereof?*

Heere is Proclamation made to all creatures, that if there were any manner of perſons in Heauen or earth, among men or Angels, that would take vpon them to open and expound this booke, that they ſhould come forth and ſhew themſelues, and bee verie willingly and gladly heard. But alas, the next verſe doth ſhew, that

Ver. 3. *none in heauen or earth was able to open the booke and expound it: whereupon Iohn wept very much, becauſe*

no man was found worthy to open and interpret this booke.

The cauſe of *Johns* weeping and lamenting, was for feare the Church ſhould bee deprined of ſuch profitable and excellent things as hee knew were contained in this booke. Such was his loue to the Church: ſuch was his zeale and care for the people of God. An example worthy of all imitation to mourne and weepe for the concealing of the booke of God, and to reioyce in the opening of it. But Papiſts and Atheiſts are of a contrary minde, for they reioyce in the concealing and keeping cloſe of the Scriptures, and are much grieued with the opening and reuealing thereof; becauſe thereby their hypocriſie and villany is detected and diſcarded.

Vpon this, one of the Elders ſaid vnto Iohn: Weepe not: Behold, the Lion which is of the Tribe of Iudah, the root of Dauid, hath obtained to open the booke, and to looſe the ſeales thereof. Ver. 5.

Heere we ſee how *Iohn* is comforted and cheered vp by one of the Elders, being now very penſiue and ſad; and is willed to plucke vp a good heart, and to be of good cheere, for hee could tell him good newes;

to wit, of one that could open and expound this booke, and all the ſecrets in it; and that is Ieſus Chriſt, the great reuealer of ſecrets and onely expounder of all riddles, and hidden myſteries, as before hath been ſpoken.

Ieſus Chriſt is here ſayd to be of the Tribe of *Iudah*, becauſe hee is lineally deſcended of that Tribe, according to the fleſh, and his humane nature.

He is compared to a Lyon, by alluſion vnto *Iacobs* words in his laſt will and teſtament, concerning *Iudah*, namely, that he *ſhould couch as a Lyon, and as a Lyoneſſe, and none ſhould ſtirre him.* He is fitly compared to a Lyon, for his great and admirable power and ſtrength, for he raigneth and muſt raigne ouer all his enemies, and in the middeſt of all his enemis, yea, till he hath trode all his enemies vnder his feete. He is called the *roote of Dauid*, both here, and alſo in the 22. Chapter of this booke, verſe 16. becauſe hee ſprung out of *Dauid*, the Son of *Iſhai*, as a branch out of his roote, as the Prophet did fore-tell, that *A rod ſhould come forth of the ſtocke of Iſhai, and a graft ſhould grow out of his rootes.* And the Apoſtle ſaith, that *Chriſt was made of the ſeed of Dauid, according to the fleſh.*

Then ſaith *Iohn, I beheld, and loe, in the middeſt of the throne, and of the foure beaſts, and of the Elders, ſtood a Lambe, as though he had bene killed, which had ſeuen hornes, and ſeuen eyes, which are the ſeuen Spirits of God ſent into all the world.* Ver. 6.

Here *Iohn* taketh a view and ſight of Ieſus Chriſt, from the very middeſt of the throne, and of the foure beaſts, and the Elders. Chriſt doth not appeare about the throne, as do the Saints and Angels, which are but miniſters and miniſtring Spirits: but in the very middeſt of the throne, and the foure beaſts, &c. becauſe he is God euerlaſting, coequall and coeternall with the Father; *in whom* (as the Apoſtle ſaith) *dwelleth all the fulneſſe of the Godhead bodily or eſſentially.* And here afterward the ſame worſhip and honour is aſcribed vnto him both by the Saints and Angels, which before is aſcribed vnto God the Father.

Chriſt is here compared to a Lambe, for his innocency; for the Scripture ſaith, *Hee was as a ſheepe, dumbe before his ſhearer. He is the Lambe of God that taketh away the ſins of the world. He is the Lambe ſlaine from the beginning of the world*: He is compared to a

Lyon, for his great & incomparable ſtrength in conquering Hell, Death, & damnation, and all infernall power. And to a Lambe, becauſe he hath diſpatched all this vpon the Croſſe by the ſacrifice of himſelfe once offered: for he neuer did more liuely ſhew forth his Lyon-like power, then when he was as a Lambe ſlaine and ſacrificed vpon the Croſſe.

This Lambe Chriſt is here ſayd to haue *ſeuen hornes*, which ſignifie his manifold power, or fulnes of power, or perfect power, according as this metaphor or borrowed ſpeech of horne is vſually ſo taken in all the Scriptures. This Lambe alſo is ſayd to haue *ſeuen eyes*, which are interpreted to be the ſeuen Spirits of God: that is, the manifold graces, and gifts of the Spirit, which he giueth vnto his Church. Now then, to conclude this point, for as much as the number of ſeuen in this booke is a number of perfection, & alwaies noteth perfection, therefore by Chriſts ſeuen hornes, and ſeuen eyes, we may, and that ſoundly, vnderſtand his perfect power, and his perfect ſight and knowledge in all things. For his ſeuen eyes are ſo taken in the third chapter of the Propheſie of *Zachary*, where it is ſayd: *Vpon one ſtone ſhall be ſeuen eyes*. Meaning

that

that Ieſus Chriſt, the corner ſtone of the Church, ſhould be full of eyes, to looke out for the good of his Church, and to giue light to all others: for he is the life and light of the world

And he came and tooke the booke out of the right hand of him that ſate vpon the throne. Ver. 7.

Here Ieſus Chriſt takes the booke out of his Fathers hand, purpoſing both to open it, and expound it: For he is the only expounder of the law, and the beſt interpreter of his Fathers will.

Hereupon it is ſayd, that *the foure beaſts, and 24. Elders fell downe before the Lambe,* Ver. 8. to teſtifie their thankfulnes, and inward ioy and reioycing, that the Sonne of God would take vpon him this office, which none other would or could performe.

Moreouer, by their falling downe and worſhipping him, thay do plainely teſtifie, that he is God ouer all, to bee bleſſed for euer. For otherwiſe the Angels of Heauen, both Cherubins and Seraphins, would not thus fall downe and worſhip him, aſcribing vnto him, both deity and diuine honour. Conſider then how great he is, of whome it is ſayd: *Let all the Angels of God worſhip him.* Pſa. 97. 7.

Ver. 8. Moreouer, these Angels and Saints, are said to *haue euery one Harpes and golden viáls, full of Odours, which are the prayers of the Saints.*

These harpes do signifie the sweete concent and harmony both of men and Angels, in sounding foorth the praises of the Lambe: for herein the whole Church both militant and triumphant do accord and tune toge-
Apoc. 14. ther, *as many harpers harping with their harpes*, as it is written also in another place.

Hereby also they do plainely testifie that inward peace and spirituall ioy, which all the faithfull haue through Christ, which is more sweete and delightsome to the soule, then any musicke is vnto the eares.

The vials full of odours, are expounded to be the prayers of the Saints, which are therefore cõpared to odours, because they smell sweete in the nostrels of God, and are more fragrant then any nosegay or perfume whatsoeuer: for he taketh great pleasure in the prayers of his people; especially when they come out of golden vials, that is, sanctified hearts, and consciences: for euery sanctified heart is a golden heart in the sight of God; and euery regenerate conscience is a Iewell of price, guilt with gold, & enameled with

with pearle. For this cauſe the holy man *Dauid* wiſheth earneſtly, that his heart might be ſo renued and cleanſed inwardly, that his *prayer might be directed as incenſe in Gods ſight, and the lifting vp of his hands as a ſweet ſmelling ſacrifice.* Pſal. 14. 1.

Furthermore, *theſe Saints and Angels do ſing a new ſong.* That is, they do ſing to the prayſes of the Lambe with renued affections, and vnwearied deſires. Their inward ioy continueth alwaies freſh and greene as the Bay tree: They neuer wither or waxe weary of the ſeruice of God: Their ſong is euermore new, and therefore euermore delightſome. For the more new any thing is, the more pleaſant and delectable: for men are not affected with old, but altogether with new things.

Now then, Ieſus Chriſt hauing taken this booke into his hand to open and expound, is applauded vnto by the generall conſent and voyces of the whole Church: for ſay they, *Thou art worthy to take the booke, and to open the ſeales thereof.* Wherein they do all with common conſent, giue their voyces vnto Chriſt, acknowledging him to be the only fit perſon in Heauen or earth, to take vpon him the function of opening a booke ſo cloſed,

ſed, ſo claſped, ſo ſhut, ſo ſealed; and they do yeeld a reaſon of their proceedings, becauſe (ſay they) *thou waſt killed, and haſt redeemed vs vnto God by thy bloud, out of euery kindred and tongue, and people, and nation.* Meaning hereby, that hee was put to death, to pay the price of our redemption, in whom all beleeuers, both Iewes and Gentiles are ſaued. Their reaſon then is this: he that hath dyed, and riſen againe, and is now exalted farre aboue all principalities and powers, &c. is the moſt fit inſtrument to open and interpret this booke; but thou O Chriſt the Lamb of God, art ſuch an one; therefore thou of all others art moſt meet to take the matter vpon thee, and to enter into this buſineſſe. Further, they amplifie their reaſon thus: that *he hath made vs of ſlaues & ſeruants, Kings: and of prophane perſons, Prieſts vnto the moſt high God.* And laſt of all, that *we ſhall raigne vpon the earth.* Not meaning heereby, that we ſhall raigne as earthly Kings, or onely enioy an earthly Kingdome. For out of all doubt the Saints ſhall raigne with Chriſt in the Heauens for euermore. But heere is mention made of raigning in the earth, becauſe after this life, Gods Children ſhall haue the fruition and inheritance both of Heauen and earth; that is

Ver. 10.

to ſay, *that new Heauen & new Earth, wher-* 2 Pet. 3.
in dwelleth righteouſneſſe: for the Heauens 12.
and the earth being redintegrated and purged from corruption, ſhall bee the portion of the Saints, and the habitation of the Elect, for euermore.

After all this, *Iohn heareth the voyce of in-* Ver. 11.
numerable Angels beſide the foure Beaſts. That is, the Cherubins and Seraphins, or chiefe Angels; that is, Angels deputed to chiefe offices, round about the throne, which all *with a loud voyce doe acknowledge the* Ver. 8.
Lambe which was killed, to bee worthy of all honour, glory, and praiſe, &c. And not onely theſe innumerable Angels, being 20. thouſand times ten thouſand, but alſo *all other creatures both in Heauen and Earth*: As the Sun, Moone, and Starres, the fiſhes in the Sea, and the beaſts in the earth, doe all in their kind ſing the ſame ſong, acknowledging *all ho-* Ver. 13.
nour and glory, praiſe and power, to belong vnto him that ſitteth vpon the throne, and vnto the Lambe, for euermore. For although the creature is as yet ſubiect to the bondage of corruption, and therefore groneth and trauelleth in paine, waiting when the Sonnes of God ſhall be reuealed, yet it ſtandeth in aſſured expectation of reſtitution to liberty

and

and incorruption; and therefore here all the creatures do praiſe the Lambe for that reſtauration which they do ſo longingly and wiſhly looke for. *And the foure beaſts ſaid Amen.* That is, they doe ſubſcribe to thoſe praiſes which the creature yeeldeth to their Creator. And not onely the Angels doe ſubſcribe and conſent vntoit, but the foure and twenty *Elders alſo, who fall downe and worſhip him that liueth for euermore.* So that the Lambe is praiſed and worſhipped of all hands, both of men and Angels, and all other creatures as God euerlaſting, and bleſſed for euermore.

CHAP. VI.

IN the fourth Chapter wee haue heard the deſcription of God the Father, which holdeth the ſealed Booke in his right hand. In the fift Chapter wee haue alſo had the deſcription of Ieſus Chriſt, the opener and interpreter of this ſeuen ſealed Booke. Now in this ſixth Chapter wee are to vnderſtand of the matter and contents of this Booke, and of the ſtrange accidents and euents which followed vpon the opening of euery ſeuerall Seale.

For in this Chapter ſixe of the Seales are opened by the Sonne of G O D, and the Myſteries thereof diſcloſed vnto *Iohn*, that he might declare them to the Church, for the comfort and inſtruction thereof.

This Chapter containeth ſixe principall things, ariſing from the ſeuerall opening of the ſixe ſeales, and they are theſe:

- The ſpreading of the Goſpell.
- Great perſecutions following thereupon.
- Famine.
- Peſtilence.
- Complaints of the Martyrs.
- Fearefull renenge vpon the world, for ſheading the bloud of Gods Saints.

Ver. 1, 3, 4, &c.

After, I beheld when the Lambe had opened one of the ſeales, and I heard one of the foure beaſts ſay, as it were the noiſe of thunder, Come and ſee. Ver. 1.

Now after al theſe former matters, *Iohn* did very intentiuely fix his eies vpon the Lamb, being now about to open & vnclaſpe the firſt ſeale of the booke; and all on the ſudden he was admoniſhed and ſtirred vp by one of the Cherubins, that hee ſhould draw neere and come vp, and take knowledge of theſe great and important matters, which were now to

be

be reuealed vnto him. And to the end that he might be throughly awaked, and ſtirred vp to attention in ſo waighty matters, it is ſayd, that the voice of the Angell which ſpake vnto him, was like the voice of a thunder: So that thereby *Iohn* was throughly rouzed, fitted and prepared, to receiue theſe heauenly viſions.

Ver. 2. *Therefore I beheld, and loe, there was a white horſe, and hee that ſate on him had a bowe, and a Crowne was giuen vnto him, and hee went forth conquering, that hee might ouercome.*

Iohn keeping his eye ſteady vpon the Lambe, hauing now opened the firſt ſeale, doth in a viſion ſee a white horſe, &c.

By this white Horſe, is meant the Miniſtery of the Word of God, and the firſt preaching of the Goſpell by Chriſt and his Apoſtles, and the ſucceſſors in the Primitiue Church. *The white horſe* is taken in this ſenſe in the nineteenth Chapter of this Propheſie, where our Lord Ieſus being vpon this white Horſe, beateth downe all his enemies before him: For who is able to reſiſt his word, and the miniſtery of it?

In the firſt Chapter of the Propheſie of *Zachary*, our Lord Ieſus purpoſing to build vp

vp his Church, being in a very ruinous estate after the captiuity, is brought in by the Prophet on horse-backe, both for the reedifying of his Church, and also for the punishment of the Babylonians, his enemies, & the enemies of his people. In the 45. Psalme the Church the Spouse saith thus to her beloued Husband Christ: *Gird the sword vpon thy thigh, O thou mighty one, the sword of thy glory and comely beauty, and with thy comely beauty ride on prosperously for the businesse of truth and of meeke righteousnesse, &c.* Psal. 45.

Now in all these places of the Scripture, we do plainely see, that when Christ goeth about either to preach his Gospell, or build vp his Church, or to be reuenged on the enemies therof, he is brought in on horseback.

And this doth strongly confirme and warrant this exposition, seeing it is not any imagined sense, or new deuice of mans braine, but such a sense as other places of Scripture will very fully beare our.

Moreouer, if we doe seriously consider, and deepely weigh the purpose and intendment of the holy Ghost in all this, it wil not a little helpe and further this exposition. For the chiefe scope and drift of all is, to describe the state of the Church from the Apostles time

time to the end of the World. For this Prophesie serueth to *shew vnto* IOHN *the things that must shortly come to passe.*

Now, we all know by blessed experience that the first estate of the Church did consist in the preaching of the Gospel by Christ and his Apostles: and therefore this must needs be vnderstood of that time and estate of the Church. For, IESVS CHRIST is he that sitteth vpon this white horse, that is, by the Ministery of his Gospell he conquereth and subdueth the Nations vnder him.

There may be three reasons alledged why this Horse is sayd to be of a white colour. First, because the doctrine of the Gospel which was preached by Christ and his Apostles, was pure and sincere, being without all spots and blots of errour and heresie. For the white colour in the Scripture doth signifie puritie, sincerity, innocency, ioy, glory, and beautie.

Secondly, because the doctrine of Christ and his Apostles, was full of ioy and comfort: As it is said of *Samaria*, after *Philip* had set the Gospell abroach there, that *there was great ioy in that City.*

Thirdly, because the Ministery of Christ and his Apostles, was verie glorious

be

beautifull, as it is written: *How beautifull are the feete of them which bring the glad tydings of peace! &c.* And againe, *with thy comely beauty ride on prosperously, for the businesse of truth, &c,* Psal. 45.

If any man demaund a reason of Christs sitting on horse-backe, and riding forth on horse-backe: I answer, that it doth fitly represent that maruellous swiftnesse wherewith the light of the Gospell should be carried and spred, not onely throughout all *Iudea, Samaria,* & *Galile,* but also throughout all the Kingdoms of the world. For is it not a wonder, to consider how swiftly, and as it were on horse-backe, and also how farre ouer the heathen nations, within a few yeeres after Christs ascension, the doctrine of the Gospell was preached, and of multitudes imbraced? He rode forth indeed prosperously and swiftly vpon this white Horse, euen the Ministrie of this Gospell, for the businesse of truth, and of meeke righteousnesse; and his right hand wrought fearefull things, as saith the Psalmist.

Moreouer, it is heere said, that *Iesus Christ* [illegible] *a bow in his hand.* And in the 25. Psal. [illegible] hence it seemeth all these phrases and [illegible]ches are borrowed, hee is sayd to haue

sharpe arrowes in his hand, whereby he pierceth the heart of his enemies.

Now his bowe and arrowes doe signifie the piercing power of the Gospell, whereby the World hath been subdued vnto Christ. For, all the arrowes of the Gospell which Christ shooteth out of this bowe, which is euen the tongue of his Ministers, do stick in the hearts of men; yea, they pierce into all the secret places of the soule. For the Ministery of the Gospell *is lively, and mighty in operation, sharper then any two-edged sword,* Heb.4. *and entereth through, euen vnto the diuiding asunder of the soule and the spirit, of the ioynts and the marrow; and is a discerner of the thoughts, and the intents of the heart.*

Heere is yet further mention made of a Crowne which was giuen vnto Christ, and that *he went forth conquering that hee might ouercome.*

This crowne signifieth the victory which hee getteth ouer the world with his bowe and arrowes. For the Psalmist saith: *By thy sharpe arrowes in the hearts of the Kings enemies, the people shall fall vnder thee.*

We reade in the second of the Acts of the Apostles, that 3000. of the Kings enemies were, at once, shot through with this bowe

and these arrowes, and did fall vnder him. We read of many other, at other times, and in other places. For, the Apostle saith plainly, that *the weapons of our warfeare are not carnall, but spirituall, mighty through God to cast downe holds, casting downe the imaginations, and euery high thing that is exalted against the knowledge of God, and bringing in captiuity euery thought to the obedience of Christ.* 2. Cor. 10

Thus wee see how Christ and his Apostles and all their true successors, riding vpon this white Horse, which is the Ministry of the Gospel, haue gone ouer all the world, conquering and ouercomming.

I am not ignorant that some do expound this otherwise: but my purpose is not to meddle with other mens opinions & iudgements, but to set downe that which God hath giuen to me to see, and which in mine owne conscience and perswasion, I suppose to be the truth; referring all to the iudgement of the Church, and such therein as are indued with the Spirit of God. For, *the spirits of the Prophets is subiect to the Prophets.* And bee it knowne vnto all men, that my chiefe endeuours throughout this whole booke, shall be to seeke the sense that is, and

not the ſenſe that is not: to meddle onely with truth, and let falſhood goe.

Ver. 3. *And when Hee had opened the ſecond Seale, I heard the ſecond beaſt ſay, Come and ſee.*

As before at the opening of the firſt ſeale, ſo now againe at the opening of the ſecond ſeale, *Iohn* is called vpon by another Angell to giue attention; and ſo afterwards at the opening of the third and fourth ſeale. Wherin we may obſerue the heauineſſe and drowſineſſe of mans nature in all heauenly things, which is euermore ready to ſinke and fall aſleepe, except it be awaked by many meanes, and ſtirred vp by ſpeciall grace.

Ver. 4. *And there went out another horſe that was red, and power was giuen to him that ſate thereon, to take peace from the earth, and that they ſhould kill one another: and there was giuen vnto him a great ſword.*

This red Horſe repreſenteth the cruell perſecution, and bloudy Warres, which followed the preaching of the Goſpell. For the red colour in the Scripture, doth note bloud, crueltie, and Warres. The rider vpon this horſe is the Diuell himſelfe: for who but hee and his inſtruments delight in bloud, perſecution, and warres? He hath

power giuen him to take peace from the earth (for he could haue no power, except it were giuen him:) and to this purpose a great sword was giuen him, to murther and kill withall.

And all this is to be vnderstood of the state of the Church vnder the ten great persecutions, raised vp against it by the prsecuting Emperours, *Domitian*, *Traianus*, *Nero*, *Antoninus*, *Decius*, *Diocletian*, *Maxentius*, *Licinius*, and other cruell tyrants, euen vntill the times of *Constantine* the Great. Stories doe report, that these cruell persecutors did in most sauage and horrible manner, torture, torment, and shead the bloud of innumerable multitudes of Gods people. So that as the first estate of the Church, vnder the preaching of the Gospell, was ioyfull and peaceable; so this second estate of the Church, vnder such outragious persecutions, was troublesome and tragicall: and yet for all that, in the middest of all these swords, bloud and flames of persecution, the Church did stil preuaile and encrease. For *the bloud of the Martyrs is the seede of the Gospell.* And the Church oftentimes being sowne in bloud, yet springeth vp, and groweth in bloud. And as for the

cruell and bloud-sucking Emperors, which could not endure the light of the Gospell, but stroue by tyranny to suppresse it; the iust God which taketh vengeance of all iniquitie, and specially of the persecution of his children, was euen with them well enough: for hee gaue them ouer, some to be slaine in the wars, some to be tortured with horrible diseases, some to be poysoned, some to be murthered, and some to murther themselues. Thus did God the auenger shew himselfe from Heauen, as the stories report, and pay home to the full these bloud-suckers of his Church, making them examples of his Wrath, and spectacles of his vengeance to all Nations.

Vers. 5. *And when hee had opened the third seale, I heard the third beast say, Come and see. Then I beheld, and loe, a blacke horse, and he that sate on him, had ballances in his hand, &c.*

By the blacke horse, famine, and dearth is signified; for the blacke colour, is a mournfull and sad colour: and what maketh men more pensiue and sad then famine, and extreme hunger? For it is a thing vntolerable: and therefore the holy Ghost saith, *Better*

Lam. 4. 9. *are they that are killed with the sword, then they*

that

that dye of famine. Hee that ſitteth on this horſe, hath a ballance in his hand, which ſignifieth great penury & ſcarſity of all things, but ſpecially of victuall: inſomuch, that men muſt bee pittanced and ſtinted in their victuals, and their bread and drinke muſt be deliuered out by weight and meaſure, as it fareth in ſtraite and ſore ſieges of Cities, when victuals waxe ſcarce. This is it that God threatneth in *Leuit.* 26. and Ezec. 4. 5. *That he woul breake the ſtaffe of bread, and* Ver. 6. *that ten women ſhould bake in one ouen, and deliuer bread by meaſure.*

Now to declare the grieuouſneſſe of this famine, a voice commeth from the Throne and from the Angels, that *a meaſure of wheat ſhould be for a penny, and three meaſures of barly for a penny:* the meaſure here ſpoken of, is a Chenix, which ſome Writers ſay, was ſo much as would ſerue a man for bread-corne for one day: And the Romane penny, vnder *Domitian*, was alwaies ſeuen pence of our money. And at that time the labouring man did worke for a penny a day, which would doe little more then buy him bread-corn. How then ſhould his wife and children do? Whereas it is ſaid: *Wine and Oyle hurt thou not*, I take it that it ſhould ra-

ther be translated, *In Wine and oyle thou shalt not do vniustly*: as the word will beare it. And the sense is, that in the state of corne and victuall, they shall deale conscionably and mercifully, not selling at the highest, but rather at the lowest rate now in the times of extreme scarcity.

Now, all this is to be vnderstood of that most grieuous famine which we reade to haue bin about the yeere of our Lord, 316. and sundry times afterward. And all this for the contempt of the Gospell preached by Christ and his Apostles vpon the white horse; and the murdering of Gods Saints, by him vpon the red horse, & his instruments. So grieuous and fearefull a thing is the contempt of the Gospell, and the persecuting of the Saints. And God did most iustly cause the world to smart for it, and make them with sorrow enough to feele the punishment of the Gospel reiected.

Ver. 7. *And when he had opened the fourth seale, I heard the voice of the fourth beast say: Come and see.*

Ver. 8. *And I looked, and behold a pale horse, and his name that sate on him was Death, and hell followed after him, &c.*

This pale horse signifieth the pestilence and

and other contagious diſeaſes, which God moſt iuſtly brought vpon the world for the contempt of the Goſpel, and the murthering of Chriſt & his Apoſtles. And as I noted before out of the Scriptures, that when God commeth either in mercy or Iudgement, he is ſaid to come on Horſe-backe, to note his expedition & ſwiftneſſe, both in the one and the other: ſo, as before, Chriſt is vpon the white Horſe, the Deuill vpon the red Horſe, famine vpon the blacke Horſe: ſo here *death and hel are ſaid to be vpon the pale Horſe*: for peſtilence and death maketh men looke pale: but being dead, he ſaith Hell followed. For aſſuredly Hell doth alwaies follow the death of the body, excepting thoſe onely whom Chriſt hath deliuered from Hell and damnation by the power of his death.

Thus then it is: the red Horſe with bloud, the black Horſe with famine, the pale Horſe with peſtilence, haue power giuen ouer the fourth part of men to murther, kill, and ſlay; as all ſtories doe ſhew, that for the reiecting of Chriſt and his Church and his Goſpell, theſe plagues were carried as it were on horſebacke, ouer a great part of the world. Now as touching this famine & peſtilence which fel out vpon the opening of

the

the third and fourth seales, they are to be referred vnto those times especially, wherein the Hunnes, Goaths and Vandals, and other barbarous Nations which were the wasters of the World, did waste and decay the Romane Empire both farre and neere: Whereupon grew this famine, scarsitie, and pestilence, and strange diseases here spoken of, about some 300. yeeres after Christ, or somewhat more.

And when he had opened the fift Seale, I saw vnder the Altar the soules of them that were killed for the word of God, and for the testimony which they maintained, &c.

Heere is discouered the state of the Martyrs after this life, and the condition of the spirits of all iust and perfect men. For whereas it might be demanded, what became of all those heapes and multitudes of men which were slaine for the testimony of Iesus in the ten persecutions: it is here answered, That they were vnder the Altar. *Iohn in a vision seeth them vnder the Altar.* That is, vnder the mercifull protection of Christ in Heauen, who for them and for vs all, was made both Altar, Priest, and Sacrifice. This Altar Christ, is afterward called *the golden Altar which is before the Throne of God.* So then

Chap. 8. 3

is cleere, that the ſoules of the Martyrs were with Chriſt in glory. For he ſaith to his diſciples: *Where I am, there ſhall you be alſo.* And Ioh.14.3. in another place hee ſayth: *If I were lift vp from the earth, I will draw all men vnto mee,* Ioh.12.32 that is, *all beleeuers.* Then it followeth, that the ſouls of theſe iuſt & righteous men were in Paradiſe, and in *Abrahams* boſome, which is the very Port and Hauen of ſaluation. For although the perſecuting Emperours, and other tyrants of the earth, had power to kill their bodies, yet had they no power ouer their ſoules, as our Lord Ieſus affirmeth.

And they cried with a loud voyce, ſaying: How Ver. 10. *long, Lord, holy and true, doeſt thou not iudge and auenge our bloud on them that dwell vpon the earth?*

Heere wee ſee plainly, that the ſoules of the Martyrs doe verie vehemently cry for vengeance vpon theſe cruell Tyrants which ſhed their bloud. Moreouer, they crie for it ſpeedily, and ſeeme to be impatient of delay. But it is to be obſerued, that they do not this in any hatred, or priuate deſire of reuenge, in reſpect of any wrong or crueltie ſhewed to them; but in a very lone and burning zeale of the Kingdome and glorie of Chriſt, and whatſoeuer deſire they haue, it is wholly

wholly to that end. Wherfore they are h
vnder a figure brought in crying for ven
ance, rather to expresse what iudgemen
God tarrieth for the cruell persecutors, th
to shew what minde they beare towa
them. For it is indeed their cause that c
eth for vengeance. And as *Abels* bloud
their bloud cryeth aloud in the eares of t
Lord of Hoasts for reuenge.

Moreouer, we may not imagine or gath
out of this loud crying of the Martyrs
Heauen, that they haue any disturbanc
impatience, disquietnesse, or any disco
tentment there. But this they do in a fe
uent desire of that fulnesse of glory, whi
they assuredly hope for and look for in co
summation of all things, when both the
soules and bodies shall be ioyned togethe

Ver. 11. *And long white robes were giuen vnto euer*
one; and it was said vnto them, That the
should rest for a little season, vntill ther
fellow seruants and their brethren whi
should be killed, euen as they were, were fu
filled.

These white robes doe signifie that ho
nour, glory, and dignity, whereunto not on
the Martyrs, but also all other faithful bel
uers are aduanced in the chambers of peace

for ſo white Robes are to be vnderſtood in ſundry other places of this book. And this doth plainly proue, that the Martyrs were now in glory with Chriſt.

Now, as concerning the anſwer to their complaint and cry, it was this, That they ſhould be content, and haue patience for a little ſeaſon, (for the time remaining, to the end of the World, was but as a day with God, and as a moment in compariſon of eternity:) and the reaſon of the delay is yeelded, which is this; that there were numbers of others, their brethren in the World, which ſhould bee martyred and ſlaine for the truth, as well as they, vnder the great Antichriſt of Rome, and the bloudy Turke, at & vpon the opening of the ſeuenth ſeale. And therfore in conſideration that the moſt wiſe God had decreed and foredetermined with himſelfe in moſt ſecret & hid counſel, to bring multitudes of others to glory by the ſame way and meanes that themſelues were brought, that therefore in the meane time, being ſo ſhort a time, they ſhould reſt ſatisfied and contented. And heere by the way, we ſee what ſtayeth the comming of Chriſt vnto iudgement; namely, this, that the number of the Martyrs & Saints, and all

ſuch

such as he hath chosen vnto life, are not accomplished.

Ver. 12, 13, 14. *And I beheld when hee opened the sixt Seale, and loe, there was a great Earth-quake, and the Sunne was as blacke as sack-cloth of haire, and the Moone was like blood.*

And the starres of Heauen fell vnto the earth, as a fig tree casteth her greene figs, when it is shaken of a mighty wind.

And Heauen departed away as a scrole when it is rolled, and euery Mountaine and Iland were moued out of their place.

Vpon the opening of the sixt seale, very dolefull and fearefull things doe follow. As earth-quakes, the darkning of the Sunne, the obscurity of the Moone, the falling of the Starres, the rolling together of the Heauens, the remouing of mountains and Ilands out of their places, the howlings and horrors of Kings, Captaines, and other Potentates of the earth, which are all, things very terrible and fearefull to behold: and all these do represent and figure out vnto vs the most fearefull tokens of Gods high displeasure and most heauie indignation against the wicked World. Very grieuous things follow out vpon the opening of the second, third, and fourth seales: but they are farre more grie-

grieuous which follow vpon the opening of this sixt Seale: for this sixt Seale containeth an aggrauation and increase of all the former iudgements. For now after the cry of the Martyrs for vengeance, God the auenger of the bloud of the Righteous doth shew himselfe from Heauen, and declare his wrath in more fearefull manner then before, euen to the great astonishment of all the creatures in Heauen and Earth. So horrible a thing is the shedding of the bloud of the Christians. For now we see plainly, that God heareth the cryes of his Martyrs, and commeth as a Gyant, or as an armed man, to take vengeance of all their enemis. For, *Precious in the sight of the Lord, is the death of his Saints*: and he is much mooued with the cry of their bloud, as here we see. And therefore now threateneth to hold a generall Assise, wherein hee will make inquisition after bloud, and arraigne and condemne all such as are found guilty therof: according as the persecuting Emperours and many others did finde and feele by wofull experience. For, if God be angry but a little, who may endure it?

Psal. 116. 15.

Now, although the Stories do report, that in those dayes, which was about 300. yeeres after Christ, there were many great and feare-

fearefull Earth-quakes in diuers nations
Cities of the World: yet it is apparant,
the Earth-quake here spoken of, cannot
taken literally, nor any of the rest here m
tioned. For there was neuer any time,
ther is it mentioned in any Chronicle,
euer the Sunne was as blacke as sack-c
of haire; or the Moone turned into blou
the Starres fell from Heauen; or the H
uens rolled together like a scrole; or
Mountaines and Ilands were moued ou
their places. Therefore of necessity all
must be vnderstood metaphorically; tha
that God did in so strange and fearefu
manner manifest his wrath from Heauen
tumults, commotions, seditions, and alte
tions of Kingdomes, as if these things of
Sunne, Moone, and Starres, had beene v
bly represented to the eye. An Earth-qu
in this booke, and other bookes also of
Scriptures, doth by a borrowed speech
nifie commotions of Common-weal
troubles, tumults, vprores, and great
rations of States and Kingdoms. The d
ning of the Sunne, Moone, and Starres,
rolling together of the Heauens, do by
taphor in the Scripture, signify the wra
God; which they being not able to end

are ſaid here to bluſh at, to couer themſelues, to hide themſelues, to be aſhamed of themſelues, to remoue out of their places, no more to doe their office, &c. For as birds do hide themſelues, and thruſt their heads into buſhes, when the Eagle commeth abroade: And as all the Beaſtes of the forreſt do tremble and couch in their dennes, when the Lion roreth: And as that ſubiect doth hide himſelfe, and dare not ſhew his head, with whom the King is diſpleaſed; So here it is ſayd, that the whole earth doth tremble, and all the celeſtiall creatures are amazed and confounded with beholding the angry face of God againſt the world, in ſo much that they do as it were draw a canopy ouer them, hide themſelues vnder a cloud, and ſurceaſe to do their offices.

The darkning of the Sunne and Moone, is taken in this ſenſe in the ſecond of *Ioel*, and alſo in the ſecond chapter of the Acts of the Apoſtles. For, there God promiſing and foretelling, that in the laſt dayes he would abundantly powre forth of his Spirit vpon all fleſh (which is to be vnderſtood of the plentifull preaching of the Goſpell in the Apoſtles time, and the abundance of grace that was giuen with the ſame) addeth, that

for the contempt of so great grace and mercy, he would shew wonders in Heauen aboue, and tokens in the earth beneath. Bloud and fire, and the vapour of smoke; the Sunne shal be turned into darkenesse, and the Moone into bloud, before that great and notable day of the Lord come. The meaning of the Prophet is, as *Peter* also doth expound it, that God from Heauen will shew such apparant signes of his wrath against the world, that men should be no lesse amazed, then if the whole order of nature were inuerted. And this was performed, when as the Iewes for the contempt of Christ and his Gospell, were most miserably destroyed by the Romanes. Acts 2.

Euen so here, vnder the opening of the sixt seale God doth threaten, That for the murdering of his Sonne Christ, and his Apostles, and innumerable Christians, he would bring strange iudgements and extraordinary calamities vpon the world, according as all stories doe shew, that those times were full of bloudsheds, commotions, famine, pestilence, & miseries of all sorts. I am not ignorant, that the darkning of the Sunne and Moone, and the falling of the Stars from Heauen, are sometimes in this booke put for

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the obſcurity and corruption of pure doctrine, and the falling away of the Paſtors of the Church from their ſincerity and zeale. But in this place the circumſtances will not beare that ſenſe: Firſt, becauſe here the darkening of the Sun and Moone, &c. is ioyned with an Earth-quake, the rolling together of the Heauens, and the mouing of Mountaines and Ilands out of their places; which argueth a moſt horrible confuſion of all things. Secondly, becauſe afterward in the eight chap. he doth of purpoſe ſpeake of the corrupting of pure doctrine, and the falling away of the Miniſters, referring it to that Chapter, as his proper place. Thirdly, becauſe the Kings & Captaines of the earth here immediately mentioned, would neuer haue bin caſt into any ſuch perplexities and horrors vpon any corruptiō of doctrine and the miniſtry, as here we reade of. For commōly men are not any whit touched or moued with that, or ſuch like things. Laſt of all, becauſe the ſcope and drift of the holy Ghoſt, vnder the opening of this ſixt Seale, is to deſcribe corporall, not ſpirituall; viſible, not inuiſible iudgements. For he doth orderly and of purpoſe handle them in the next Chapter.

Ver. 15, 16, 17. Now, whereas it is said in the last three verses, that *the Kings of the earth, and the chiefe Captaines, and the mighty men, and euery bond-man, and euery free-man, hid themselues in dennes, and amongst the rockes of the mountaines, and said to the rockes and mountaines, Fall on vs, &c.* the sense and meaning of all is this, that these visible iudgements should be so horrible and extraodinary, that all sorts of men then liuing vpon the face of the earth, should euen wish themselues buried quicke, or that they might run into a mouse-hole, or awger-hole, to hide themselues from the wrath of the Lambe. For being both outwardly terrified with these sensible iudgements, and inwardly griped and tormented with the fury of their owne consciences, they were at no hand able to endure it.

Chap. 7.

THis Chapter doth wholly appertaine vnto the opening of the sixt seale. It sheweth generally, how God in the middest of all the broiles which hapned vnder the opening of the sixt seale, yet did preserue his owne Church, and mer-

fully

fully prouide for his owne people.

This seuenth Chapter may very fitly bee diuided into three parts.

First, it sheweth, that as God did most fearefully punish the World vvith visible and sensible Iudgements, as we haue heard before: So now hee would set vpon them with inuisible and spirituall plagues, which are of all other most grieuous and intolerable.

Secondly, it sheweth the state and condition of the Church militant here in earth, as before was shewed vnder the opening of the fift Seale, the state of the Church triumphant in the Heauens; namely, that it is sealed and set in safety from all dangers. Ver. 2. 3. 4. &c.

Thirdly, it sheweth the blessed and happie estate of all Gods elect, and their feruent prayses and zealous worship of God, who thus mercifully did prouide for their security in the middest of greatest perils and extremities. Ver. 11. 11. &c.

And after that, I saw foure Angels stand on the foure corners of the earth, holding the foure winds of the earth, that the windes should not blow on the earth, neither on the sea, neither on any greene tree. Ver. 1.

These foure angels, are angels of darkness or foure diuels; which is proued by this reason, that they hold the 4. winds frō blowing on the Earth: that is, stoppe the course of the Gospell, which is a spirituall plague.

They are sayd to stand vpon the foure corners of the Earth, because power was giuen them to plague, not some one or two Countries, but the Vniuersall World, both East, West, North, and South.

The blowing of the winds, doth very fitly represent the preaching of the Gospell, and that heauenly inspiration and breathing of the Holy Ghost which goeth with it. Wind is so taken, *Ioh. 3.* where our Lord Iesus saith, *The wind bloweth where it listeth, &c. So is euery man that is borne of the Spirit.* And againe in the fourth of the *Cantic.* in these words; *Arise, O North, and come, O South, and blow on my garden, that the spices thereof may flow out.* Where it plainely appeareth, that the Church craueth the inspiration of the Spirit, that her fruites may abound: For what can bee meant by these winds which she wisheth to blow vpon her garden, but the breathings of Gods Spirit & word? It followeth then, that if the blowing of the winds in the Scriptures do signifie

the breathing of Gods grace, and holy Spirit, that the ſtopping of the winds by a reaſon of the contraries, doth here ſignifie the ſtopping of the ſame, and the depriuation of all heauenly bleſſings. So that it is cleare, that a ſpirituall plague is heere repreſented, which alſo is the more apparant, becauſe here is ſuch ſpeciall *prouiſo* and care had for the Churches ſafety, that it might not be infected with this ſpirituall contagion. Now all this doth plainly fore-propheſie, not only the ſtopping of the courſe of the Goſpell: but euen the vtter taking of it away from the World, for their great contempt therof, and the horrible murthering and maſſacring of all the true profeſſors of it: according as it came to paſſe afterward in the preuailing firſt of Hereſies, and afterward of the Popiſh and Mahometiſh Religion, as in the two next Chapters following ſhall plainely appeare.

And I ſaw another Angell come vp from the Vet. 2, 3.
Eaſt, which had the Seale of the liuing God, and hee cried with a loud voice to the foure Angels, to whom power was giuen to hurt the earth and ſea, ſaying: Hurt yee not the earth, neither the ſea, neither the trees, till wee haue ſealed the ſeruants of God in their foreheads.

This Angell is Iesus Christ, who by the Prophet is called *the Angell of the couenant*. That Angels do represent and sustaine the person of Christ their head, is so common and vsuall a thing in the Scriptures, that I shall not need to stay in it.

That this Angell is Christ, it doth plainly appeare by the things here attributed vnto him, which can agree to no other. First, that he hath the seale of the liuing God (which is the spirit of adoption) to set vpon all the elect, for he is the only keeper of this great seale, and this priuy seale. He only hath authority to set it vpon whom he will.

Secondly, because he is said *to come vp from the East*: that he is the onely Sunne of righteousnesse, which ariseth vpon his Church euery morning, and with his bright beames expelleth all darknesse from it: According to that of *Zacharias* in his propheticall song: *Through the tender mercy of our God, the day spring from an high hath visited vs.* Luke 1. 78.

Thirdly, because hee holdeth a soueraignty and command ouer the Diuels: for he chargeth them here to stay their hands from doing any hurt, till hee had prouided for his elect.

Wherein

Whereas it is ſaid, that *power was giuen to theſe Diuels to hurt the earth, the Sea and trees*: that is, the number of Reprobates, we may note, that the Diuels haue no abſolute power, but only by permiſſion: as appeareth in this, that they could neither touch *Iob*, nor enter into the heard of Swine without licence. Ver. 2. Iob 1.

Whereas it is ſaid, *Till we haue ſealed the ſeruants of our God in their foreheads*, it doth plainely ſhew that the puniſhments of the wicked are deferred till prouiſion bee made for the Elect. *The floud came not vpon the old World, till* Noah *and his family were receiued into the Arke. The Angels deſtroyed not* Sodom, *till* Lot *was ſet in ſafety. The plaguing Angell ſpared the firſt borne of* Egypt, *till the poſts of the Iſraelites houſes were ſprinkled with the bloud of the Paſchall Lambe. The ſixe Angels ſent to deſtroy* Ieruſalem, *are charged to ſtay the execution, till the ſeruants of God were marked in their foreheads.* Ver. 3. Ezec. 9.

All theſe examples doe manifeſtly declare what tender care the Lord in all ages hath had of his owne people, that they might be deliuered and ſet in ſafety in the midſt of all extremities. Euen ſo heere wee ſee that

God

God is very carefull, that his owne children might not be infected with those damnable heresies which now already vpon the stopping of the course of the Gospell began to be hatched, and afterward did spring and grow vp in the Church, both thicke and three-fold.

Ver. 4. *And I heard the number of them that were sealed, and there were sealed an hundred forty and foure thousand of all the Tribes of the Children of* Israel: *Of the Tribe of* Iudah *were sealed twelue thousand, &c.*

Now *Iohn* heareth the number of them that were sealed; and hee reckoneth vp the whole Church militant, consisting both of the Iewes, and Gentiles: He saith, that *of the Church of the Iewes there were sealed* 144000. Wherein hee putteth a certaine number for an vncertaine, and a definite number therewithall also for an indefinite; for his meaning is not that there were iust so many, and neither moe nor lesse sealed: but this number doth arise of 12. times 12. in that he sayth, *of euerie Tribe twelue thousand*: for twelue times 12. thousand make a hundred forty and foure thousand. Neither yet may we thinke, that of euery tribe there were an equall number sealed, not moe nor lesse of

one Tribe then another, but this number of twelue, is vſed as the perfect and full number; in as much as the Church of the Iewes was founded vpon the twelue Patriarkes: vnto which our Sauiour had reſpect, when for to gather the diſperſed and loſt ſheep of the houſe of *Iſrael*, he choſe twelue Apoſtles.

Now here wee are to obſerue, that notwithſtanding the horrible perſecutions and calamities which fell out vpon the opening of foure of the Seales, yet God had his Church euen of the Iewes, which in the iudgement of reaſon, a man would haue thought long ere now, had been vtterly extinct and aboliſhed. But the Apoſtle ſayth: *God hath not caſt off his people which hee had choſen*: that is, vtterly caſt them off. Rom. 11.

It is therefore a moſt ſure and certain poſition in diuinity, that God hath alwaies his; that is, in all ages, in all times, in all places, in all Countries, euen in the midſt of all troubles and flames of perſecution, yet God, hath his hid and inuiſible Church euen vpon the face of the earth. As it was in the daies of *Elias*. As was in Chriſts time, when *the Shepheard was ſmitten, and the ſheepe ſcattered*. And as it was in the dayes of the great Antichriſt, as afterward we ſhall ſee. 1 King. 19. 18.

More-

Moreouer, it is to be obſerued, that in the enumeration of the 12. Tribes, the Tribe of *Dan* is left out, and the tribe of *Leui* taken in. The cauſe of the omiſſion and skipping of the Tribe of *Dan*, was their continuance in Idolatrie from the time of the Iudges (at what time they firſt fell into it) euen vnto the Captiuity. This Tribe is alſo omitted in the Catalogue of the Tribes mentioned 1. *Chr.* chap. 2, 3, 4, 5, 6, 7. Then the reaſon of this omiſſion, is firſt their vnworthineſſe: And ſecondly, that there might be place and roomth for the Tribe of *Leui* to be taken in; which in this Catalogue for ſingular reaſon, and a ſpeciall myſtery might not bee omitted. For, although the Tribe of *Leui* had no portion or inheritance among the other Tribes in the earthly *Canaan*; yet now the Prieſthood being transferred vnto Chriſt, the Holy Ghoſt doth expreſly affirme, that the Tribe of *Leui*, as well as others, hath his part and portion in the heauenly inheritance, and the celeſtiall *Canaan*.

Ver. 9, 10 *After theſe things, I beheld, and loe, a great multitude which no man could number, of all Nations, and Kindreds, and people, & tongues ſtood before the Throne, and before the*

Lambe, clothed with long white Robes, and Palmes in their hands; and they cryed with a loud voyce, saying, Saluation commeth of God, &c.

This is to be vnderstood of the Church of the Gentiles, and they are said to be *an innumerable multitude of all Countries and Nations*. For, although the Church of God in respect of the Reprobates is very small, and as an handfull vpon the face of the earth; yet in it selfe simply considered, it is very great and large: for, euen out of *Adams* cursed race, God hath chosen many thousands to life. And here still wee are to obserue the great goodnesse and mercy of God, that notwithstanding former persecutions, and the great blindnes which afterward did inuade the Church in the preuailing errors and heresies: yet *Iohn* beareth and seeth such an huge number sealed vp to saluation, through CHRIST, both of the Iewes and Gentiles.

The Church of the Gentiles exceeding in number the Church of the Iewes, are heere sayd *to haue long white Robes*, in token of their purity and innocency; *and Palmes in their hands*, in signe of their victory ouer the world, flesh & the diuell. For Palmes in ancient time were ensignes and badges of victorie.

After

Ver. 10. 11, 12. After this, is set downe how the wh[illegible] Church of the Gentiles doe praise and w[illegible] ship God freely, acknowledging salvat[illegible] to be only of him, through Christ. And [illegible] the Angels of Heauen do applaud, subscri[illegible] and say *Amen* to the same, as we haue he[illegible] before in the fourth Chapter.

The foure beasts are here mentioned [illegible] gaine, whereby is meant the Angels, b[illegible] because they are sayd to haue wings, Chap[illegible] ter 4. which agreeth to none but Angels, *E[illegible] say 6.* and also because they are expressly named and interpreted to be the Cherubins *Ezec.* 10.

If any man muse why the Angels shou[illegible] be called beasts, let him bee resolued wi[illegible] these foure reasons. First, because they a[illegible] compared to beasts before, as the Lyon, Calfe, &c. Secondly, because *Ezechiel* ca[illegible] led them so, in as much as they draw God[illegible] Chariot of triumph. Thirdly, because th[illegible] Prophet *Zachary* compareth them to red, speckled, and white Horses. Fourthly, be[illegible] cause the same Prophet calleth them God[illegible] Coach-horses, and the multitudes and soci[illegible] ties of them, hee calleth Gods chari[illegible] which came out of two mountains of [illegible] that is, they went forth at his decree (whi[illegible]

Ezec. 1.

Zach. 1. 8.

ſtandeth as faſt, and vnremoueable as a Mountaine of braſſe) to comfort and deliuer his Church out of the captiuity of *Babylon*, and alſo to ſuccour and helpe the remnant which were left behind in *Iudea*. Now in the Prophets, theſe Chariots and Chariot-horſes are ſayd to carry the Almighty moſt ſwiftly throughout all the world. And therfore in *Zachary* it is ſaid of the Angels: *Theſe are they which goe thorow the whole world.* Zac. 1. 10 In *Ezechiel* it is ſaid, *that the beaſts ran, and returned like lightning.* Eze. 1. 14. And againe, *that they ſparkled like the appearance of bright braſſe: and the wheeles of Gods Chariots were moued with vnconceiueable ſwiftneſſe, euen as faſt as the Angels did flye.* Ver. 7. Let theſe reaſons and Scriptures then ſatisfy vs touching this, that the Angels are called beaſts. After all this, one of the 24. Elders asketh *Iohn* what they Ver. 13. were, and from whence they came, which were thus arraied in long white robes. Which queſtion is asked of the Elder, not as being ignorant thereof; but to ſtirre vp *Iohn*, being ignorant, to enquire of the matter, that he might inſtruct him therein. And therfore when *Iohn* confeſſed his ignorance, deſiring to be inſtructed therein, the Elder telleth him the whole matter; namely, *how*

they

Ver. 14. *they were such as were come out of great tribulation. For none can enter into life, but through many afflictions:* as the Apostle saith. After this again, the militant and visible Church is described & set forth, not according to their present state, but according to that which is
Ver. 15. 16 to come: for they are here spoken of, as if they were already in the possession of Heauen, and that for the infallible certaintie and assurance thereof. Therefore the Apostle saith, that *euen already they do sit together in heauenly places.* And here they are said to be
Ver. 16. 17. *in the presence of the Throne of God, &c. to hunger and thirst no more, &c.* to haue all *teares wiped from their eyes, and to bee led by the Lambe vnto the Fountaines of liuing waters.* All which doth very plainely and plentifully expresse that infinite glorie and endlesse felicitie which is prepared for all the true and faithfull worshippers of God. Many good lessons and obseruations might be gathered out of all this: But I do of purpose omit them, because in this work I do chiefly and almost altogether ayme at interpretation, therein also studying breuity, soundnesse and plainnesse.

Chap.

23
4

CHAP. 8.

WEe haue heard out of the ſeuenth Chapter, how the diuels and their inſtruments, the Romane Emperours, did ſtoppe the courſe of the Goſpell. Now in this Chapter wee are to heare the wofull effects of the ſtopping thereof, which was the ſpringing vp, and preuailing of manifold errors and hereſies in the world. So that the principall ſcope and drift of this Chapter is to ſhew, that God for the contempt of his Goſpell, and great indignities offered to the true profeſſors thereof, did giue vp the world to blindneſſe, to errour, to ſuperſtition and hereſie: and as the Apoſtle ſaith, *Becauſe they receiued not the loue of the truth, therefore God ſent them ſtrong deluſions, that they ſhould beleeue lies.* For, as before we haue heard how the world was moſt fearefully puniſhed with externall plagues and iudgements: So here we are to vnderſtand how the ſame was puniſhed with iudgements ſpirituall, and internall, as formerly hath been ſaid, vpon the ſtopping of the foure winds. For although that ſpirituall plague was very great, yet theſe 2 Theſ. 2.

ſpirituall plagues which follow vpon t
opening of the ſeuenth ſeale, are far greate
For now we are to heare and vnderſtan
not only of the errours and hereſies, whe
by a way and paſſage was made by degre
as it were by certaine ſtaires, for Antichri
to climbe vp into his curſed chaire, and
take poſſeſſion thereof; but alſo we are
vnderſtand of his very tyranny and Kin
dome it ſelfe; and alſo of the Kingdome
the Turke, and the laſt Iudgement. For t
things contained vnder the opening of t
ſeuenth ſeale, doe reach vnto the end of t
world. For the booke ſealed with ſeu
ſeales, containeth all the whole matte
which were to be reuealed.

This Chapter containeth foure princip
things, as it were the foure parts thereof.

Firſt, the reuerent attention and ſilen
Ver. 1,2, 3,4,5,6, &c. with admiration which was in the Churc
at and vpon the comming forth of this mo
horrible vengeance.

Secondly, before the execution of the
moſt execrable plagues, the Church is r
membred and ſet in ſafety with all h
Children, by her great Mediatour Chri
Ieſus.

Thirdly, the execution of this vengeanc
whi

which commeth forth at the blowing of the ſeuen trumpets by ſeuen Angels.

Fourthly, the vengeance it ſelfe contained in the preuailing of errour and hereſie: the falling away of the Paſtors of the Church, and the vniuerſall darkneſſe that followed thereupon.

And when hee had opened the ſeuenth Seale, there was ſilence in Heauen about halfe an houre.

By Heauen in this place he meaneth not the Kingdome of glory after this life: but by Heauen is meant the Church heere vpon earth: as it is ſo taken, Chap. 12. Verſe 1. and Chap. 14. Ver. 2. There may be three reaſons yeelded, why the Church is called Heauen.

Firſt, becauſe the birth thereof is from Heauen; for *it is borne of God.* 1 Ioh. 5. 1.

Secondly, becauſe the inheritance thereof is from Heauen, and therefore is called, *The inheritance of the Saints.* Col. 1, 12 Phi. 3. 20

Thirdly, becauſe *the conuerſation thereof is in Heauen*, as the Apoſtle ſaith.

To this may be added, that our Lord Ieſus in his Goſpell doth ſo often call his viſible Church *the Kingdome of Heauen* by a trope, becauſe CHRIST beginneth Matt. 13.

his raigne in the faithfull therein, whom afterward he translateth actually into the very Kingdó of glory. By silence here is ment the great attention of the Church, because great things were now at hand. For now vpon the opening of the seuenth seale, far greater matters are threatned then any before: and therefore the Church doth listen vnto them in deepe silence, and as it were in horror and trembling through admiration: for now there appeare such dreadfull iudgements of God, to be executed vpon the earth, that all the heauenly company are astonished and amazed to behold it, and do as it were quake and tremble to thinke vpon it. For as when heauy newes commeth downe from the Prince, to be proclaimed in open markets, all good subiects do listen and giue eare with silence and trembling: so it fareth in this case. By halfe an houre, he meaneth that short time, wherein the minds of the godly were prepared, fitted and disposed, wisely to consider of these matters, and to make good vse of them. I know right well, that this Verse is far otherwise interpreted of some: but I take this to be most sound, and simple, and best agreeing to all that followeth: for the next Verse is

ioyned

ioyned vnto this by a coniunction copulatiue, to note a coherence of the matter, and to draw the ſenſe together: for he ſaith, *And I ſaw ſeuen Angels, which ſtood before God, and to them were giuen ſeuen Trumpets.* Ver. 2.

Theſe ſeuen Trumpets ſignifie, that God would proceed againſt the world in fearefull hoſtilitie, and come againſt it as an open enemy vnto battell, proclaiming open warre againſt it, as it were with ſound of Trumpet and Drumme, ſetting vp the flag of defiance againſt it. And hereupon groweth this ſilence and trembling in the Church, which onely is mooued with the ſignes of Gods wrath, when as all others ſit ſtill in ſecurity, as the Prophet *Zachary* ſaith in a like caſe. Chap. 1. 8

To ſtand in this place, ſignifieth to adminiſter, as it is ſayd of the Prieſts and Leuites, that they ſtand before God, and before the Altar, that is, miniſter. So here the Angels do ſtand before God, as ready to adminiſter and execute theſe Iudgements. For they are miniſtring ſpirits, and here they do ſound the alarum at the commandement of God. Theſe Angels are propounded as ſeuen in number, becauſe it pleaſed not God at once to powre downe his wrath vpon the rebelli-

ous World, but at diuers times, and by piece-meale. Whether these were good or bad Angels, it is not material to dispute, see-
2 Sa. 24. 16. ing God executeth his iudgements, both by the one and the other.

Moreouer, it is specially to be obserued, that the blowing of these seuen Trumpets, do all belong to the opening of the seuenth seale, and are as it were the seuen parts thereof; for the things which fall out vpon the blowing of these seuen trumpets, do reach euen vnto the last Iudgement, as the Angell sweareth, Chap. 10. 6, 7.

Ver. 3. *Then another Angel came, and stood before the Altar, hauing a golden Censor, and much odours was giuen vnto him, that hee should offer with the prayers of all Saints vpon the golden Altar, which is before the throne.*

Wee heard before, that when the course of the Gospell was stopt by the diuell and his instruments, yet God was very carefull for the safety and sealing vp of his owne seruants: so likewise we are now to heare of the like care and prouidence: for now, that errors and Heresies were to be sowne in the World, whereby many were corrupted: and that Hee Himselfe from Heauen doth proclayme open enmitie against the despi-

sers

sers of his Gospell, by giuing them vp to blindnesse and error; he doth double his care and prouidence to all his faithfull worshippers. For here we do plainly see, that the Church hath a meditatour, & that he which keepeth *Israel*, neither slumbreth nor sleepeth. And therfore when the wrath of God doth most of all breake forth vpon the world for the contempt of his graces, yet the Church is remembred, and set in safety, with all her children. For her prayers come vp before God, and are accepted through the mediator. And this is the sense and drift of this third verse.

By this Angell is meant Iesus Christ, the Angell of the couenant, as wee haue heard before, who is not an Angell by nature, but by office.

It is manifest, that in the old law there was a golden Altar, & a golden Censor, on which the Priest did burne sweete incense before the Lord; which did figure the mediation of Christ, in whom the prayers of the Saints are accepted.

Now here the holy Ghost alludeth to that sacrificing Priest-hood of the old Testament, where incense was offered at the altar, which now is the sweet sauour of the death

of Chriſt, through whom both wee and all our ſacrifices are ſeaſoned and ſweetned.

Who therefore is this Angell but Chriſt? What are the ſweet odours with the which the prayers of all Saints come before God, but the moſt ſweete mediation of the Lord Jeſus? What is meant by the ſmoake of the odours which with the prayers of the Saints went vp before God out of the Angels hand? Surely the ſweete incenſe of Chriſts mediation, wherewith our prayers are ſpiced and perfumed, that they might be as ſweete incenſe of Chriſts meditation, wherewith our prayers are ſpiced and perfumed, that they might be as ſweet ſmelling ſacrifices in the Noſthrils of God. For, as water caſt into a fire, raiſeth a ſmoake: ſo the teares of the faithfull, beſprinkled in their prayers, make them as ſweete incenſe, acceptable to God through Chriſt. The ſumme of all is this, that in the middeſt of all theſe hereſies, and thoſe helliſh troubles which ſhould be raiſed vp by the Pope and his Cleargy, the Turke and his armies, as in the next Chapter we ſhal ſee, the elect haue their praiers heard for their preſeruation, by the merits of CHRIST.

Ver. 5. *And the Angell tooke the Cenſor, and filled*

led it with the fire of the Altar, and caſt it into the earth, and there were voyces, and Trumpets, thundrings, and lightnings, and earthquakes.

Here wee ſee how Ieſus Chriſt taketh the Cenſor, and filleth it with the fire of the Altar; that is, the graces and gifts of the Spirit: for ſo the fire of the Altar is taken in *Eſay*.

In this ſenſe it is ſaid, that our Lord Ieſus ſhould baptize with fire and the holy Ghoſt; that is, the gifts and graces of the holy Ghoſt. In this ſenſe alſo the holy Ghoſt did reſt vpon the diſciples, in the likeneſſe of clouen tongues like fire, whereupon they were all filled with gifs and graces.

The holy Ghoſt is compared to fire, becauſe he burneth out our droſſe, purgeth the hearts of the faithfull, and ſetteth them on fire with the burning loue and zeale of Gods glory. So then it followeth, that as before there was prouiſion had for the ſafety of the Church, by her Mediator: ſo here many heauenly gifts and graces are beſtowed vpon her. For Chriſt caſteth this fire of the Altar vpon the earth; that is, vpon his dwelling in the earth.

Here-

Hereupon it is ſayd, that there were voyces, and thundrings, &c. that is, all manner of broyles, tumults, vprores, ſlaughters, and diuiſions. For after the Goſpel was ſounded forth in the Church by the power of the holy Ghoſt, the diuell is diſturbed, and the World moleſted. And hence ſpring all theſe broyles and tumults, thundring and lightning: and we muſt looke for ſuch ſtirres after the preaching of the Goſpell, whileſt there is a World and a diuell.

Therfore our Lord IESVS ſaith, *he came not to bring peace into the Earth, but fire and Sword, and to ſet a man at variance againſt his Father, and likewiſe the Daughter againſt her mother. &c.* For, diuiſions and ciuill diſſenſions do alwaies follow the preaching of the Goſpell; which thing yet is not ſimply in the nature of the Goſpell of peace, but accidentally through the frowardneſſe and corruption of mans nature, which will not yeeld vnto it, but moſt ſtubbornly rebelleth againſt it.

Matt. 10. 34.

Ver. 9. *Then the ſeuen Angels which had the ſeuen Trumpets, prepared themſelues to blow.*

Now beginneth this open vvarre to bee proclaim'd againſt the world, for their great vngodlineſs and rebellion againſt the truth.

So

So the first *Angell blew the Trumpet, and there was Haile and Fire mingled with bloud, and they were caſt into the earth, and the third part of trees was burnt, and all greene graſſe was burnt.* Ver. 7.

It were abſurd to imagine that any thing in this Verſe is to be taken literally; ſeeing in the literall Senſe there was neuer any ſuch matter. Therefore of neceſſitie it muſt be expounded myſtically, and allegorically. Therefore, by this Hayle and Fire mingled with bloud, is meant Errors and Hereſies. For, as Hayle doth beat downe Corne, and deſtroy the fruites of the Earth; Fire doth conſume, aud bloud doth corrupt and putrifie: So falſe doctrine and Hereſie doth annoy, conſume and corrupt the ſoules of men. For, it is ſayd, that *all theſe things mingled together, were caſt vpon the earth*: that is, the Inhabitants of the earth, and the third part of the trees, that is, the numbers of men or a very great part of the World was corrupted. For, trees in the Scripture ſignifie men: and *all greene graſſe was burnt*: that is, the freſh fruits of grace did wither apace & dry vp: for as error and hereſie did preuaile, ſo truth and godlineſſe did decay. All this hath relation to the Hereſies of *Sabellius*, Eſa. 61.

Ma-

Manicheus, Marcion, Fotinus, Paulus Samoſatenus, Neſtorius, Nouatus, Diodorus, Apollinaris, Pelagius, and many others, which about this time, being foure hundred yeares after CHRIST, began to ſpring vp and grow apace.

And the ſecond Angell blew the Trumpet, and as it were a great Mountaine burning with fire was caſt into the Sea, and the third part of the Sea became bloud, &c.

Vpon the blowing of the ſecond Trumpet by the ſecond Angell, heere appeareth a great Mountaine burning with fire, whereby is meant ſome great and notable hereſies, as that of *Arrius*, which troubled and waſted the Church, for the ſpace of three hundred yeeres, being greatly fauoured of ſundry Emperours and other great Potentates in the Earth, by meanes whereof, it continued and ouerſpred ſo long. Alſo this may be referred to other great and notable Arch-hereſies: as that of *Donatus, Macedonius, Eutyches, Valentinus,* and ſuch like: which all are here compared to a mountaine for their hugeneſſe and greatneſſe, and to a burning mountaine, becauſe the Church was almoſt burnt vp thereby. For this word *Mountaine*, is ſometimes in the Scripture

put

put for any let or hindrance to true Religion, as is errour and hereſie, *Zach.* 4. 7. *Luke* 3. 5.

Therefore it is ſaid, that it *was caſt into the Sea*, that is, theſe great hereſies are caſt vpon the World in Gods wrath and heauy indignation: for the ſea is put for the World: Chapter 4. Verſe 6. Chapter 13. Verſe 1. Chapter 12. verſe laſt: for as the Sea is full of Rocks, ſands, ſirts, waues, ſtormes, and tempeſts: ſo it fareth with this preſent euill world.

Moreouer it is ſaid, that the third part of the Sea became bloud: that is, all *Europe, or* ſome great part of the world was corrupted and infected with theſe great hereſies. And he ſaith in the next verſe, that *the third part* Ver. 9. *of the ſhips were deſtroyed:* that is, a great number of mariners and ſhip-maſters, as well as land-men were infected with theſe hereſies, and dyed of them, and in them.

Then the third Angll blew the Trumpet, and Ver. 10. *there fell a great ſtarre from Heauen, burning like a Torch, and it fell into the third part of the Riuers, and into the Fountaines of waters.*

Starres in this booke are put for the Miniſters of the Goſpell, as wee haue heard out

of

of the firſt Chapter, and the reaſons why. Then it followeth, that the falling of this ſtar from Heauen, doth moſt fitly ſignifie and ſet forth the declining and fall of the Paſtors of the Church, and their corrupting of the true Doctrine: which is meant by the freſh Riuers, and pure Fountaines into which it fell. This Starre hath his name of the effect: for, it is called *Wormwood:* becauſe through the fall of it, the ſweet waters into which it fell, were turned into bitterneſſe, and men dyed of them: that is, the doctrine was corrupted, which turned to the deſtruction of many.

Ver. 12. *And the fourth Angel blew the Trumpet, and the third part of the Sun was ſmitten, and the third part of the Moone, and the third part of the Starres, ſo that the third part of them was darkned, &c.*

This darkning of the Sunne, Moone, and Starres, doth ſignifie that great darkeneſſe which was brought vpon the Church by ſuch teachers as did daily more and more degenerate.

Three things are generally to be obſerued in the blowing of theſe firſt foure trumpets. Firſt, that the plagues here mentioned, are ſpecially to bee vnderſtood of ſpirituall plagues. Secondly,

Secondly, that there is a progreſſion from leſſer to greater in theſe plagues.

Thirdly, that in euery one there is mentioned but a third part deſtroyed; which plainly ſheweth, that although the Church was greatly annoyed and peſtred with theſe errours and hereſies, yet it was not deſtroyed and brought to vtter deſolation: for the full ſetting vp of Antichriſt was not yet come. All theſe errours and hereſies which were caſt vpon the World, and did ſpring and grow apace in al places, did (as it were) make way for Antichriſt, and (as it were by ſtirrops) hoiſt and help him vp into his curſed Chaire.

By the ſtories of the Church, and courſe of times, it ſeemeth that the holy Ghoſt pointeth at thoſe manifold hereſies which ſprung vp in the Church after the firſt three hundred yeeres, eſpecially after the death of *Conſtantine* the Great, who procured peace to the Church, deſtroyed idolatry, and ſet vp true Religion in his dayes.

Now, after his raigne, and the raigne of *Theodoſius* that good Emperour, *Conſtantius*, *Iulianus*, *Arcadius*, *Honorius*, and many other wicked Emperours ſucceeded; by whoſe meanes all things in the Church

grew

grew worſe and worſe; yet this one thing is to be obſerued, that all truth of Religion was not vtterly extinct and put out, till the full looſing of Satan, which was a thouſand yeeres after Chriſt, as wee ſhall plainely ſee when we come to the 20. Chapter, concerning the binding of Satan for a thouſand yeeres. For ſure it is, that the maine principles and grounds of Religion, continued in the Church till this full looſing of Satan; which was about the time of *Silueſter* the ſecond, that Monſter, as afterward we ſhall heare.

But now in the meane time, wee ſee what hereſies ſprung vp, what corruption grew and increaſed more and more, what darkneſſe beganne to ouer-ſpread a third part of the world: and theſe things grew worſe and worſe, euen till by theſe meanes the great Antichriſt came to be poſſeſſed of his curſed ſeat and Sea of *Rome*, which was about ſome 600. yeeres after Chriſt.

Ver. 13. *And I beheld, and heard one Angell flying in the midſt of Heauen, ſaying with a loud voyce: Woe, Woe, Woe to the Inhabitants of the earth, becauſe of the ſounds to come of the three Angels which were yet to blow the trumpets.*

Be-

Becauſe the iudgements which were to be executed hereafter, vpon the blowing of the next three Trumpets, were farre more dreadfull and horrible than any were before, therefore here is a ſpeciall Angell or Meſſenger of God, ſent of purpoſe to giue warning thereof, and to proclaime openly in the Church three fearefull woes, which ſhould come vpon the inhabitants of the earth; that is, all earthly minded men, as worldlings, Papiſts, and Atheiſts, at ſuch time as the next three Angels ſhould blow the Trumpets.

The firſt of theſe three great woes, is to be vnderſtood of the Papacie. The ſecond of Turciſme. The third of the laſt Iudgement. As if hee ſhould haue ſaid: Woe vnto the World, becauſe of Popery. Woe vnto the World, becauſe of Turciſme. Woe vnto the World, becauſe of the laſt Iudgement. Woe vnto the World for Popery, becauſe thereby men ſhould bee puniſhed in their ſoules. Woe vnto the World for Turciſme, becauſe thereby thouſands ſhould be murthered in their bodies by the Turkiſh Armies. Woe vnto the World, becauſe of the laſt Iudgement, for thereby all worldlings ſhould bee plagued both in body and

ſoule in hell fire, for euermore.

Sith then theſe three laſt plagues which were to come vpon the world, are more fearefull and terrible than any of the other foure, no maruell though here is ſent of purpoſe a ſpecial meſſenger to giue intelligence thereof, that euery man might looke to himſelfe, ſeeing ſuch great dangers were at hand. And for this cauſe alſo it is ſaid before, that there was ſilence in the Church for the ſpace of halfe an houre.

CHAP. 9.

THe principall ſcope and drift of this Chapter, is to paint out both the Pope and his Clergie, and alſo the Kingdome of the Turke, and his cruell Armies. For hauing already ſet downe how a way and paſſage was made for the Pope to climbe vp into his curſed Chaire, by the preuailing of hereſies, the falling away of the Paſtors of the Church, and the great ouer-ſpreading of darkneſſe and ignorance: now he commeth to deſcribe the Pope in his full height and greateſt exaltation, being now vniuerſall Biſhop, and in full poſſeſſion of his Seat and Sea of *Rome*, which was about ſome ſix hundred

dred yeares after CHRIST, as formerly hath beene ſhewed. At what time Pope *Boniface* obtained of the Emperour *Phocas*, that murderer, which ſlew his Maſter *Mauritius* the Emperour, that the Biſhop of *Rome* ſhould be called the Vniuerſal Biſhop, and the Church of *Rome*, the Head of all Churches.

This ninth Chapter may very fitly be diuided into two parts: The firſt is a liuely deſcription of the Pope himſelfe, his Kingdome, and his Clergie. The ſecond is a deſcription of the Kingdome of the Turke, and his moſt ſauage Armies: ſo that this Chapter is a full opening of the firſt two great woes mentioned before, concerning the Papacie, and Turciſme. In the firſt 12. verſes.

And the fifth Angell blew the Trumpet, and I ſaw a Starre which fell from Heauen, and to him was giuen the key of the bottomleſſe pit. Ver. 1.

Warning was giuen before, that when this fifth Angell ſhould blow the Trumpet, a moſt fearefull woe ſhould come vpon the world, ſurpaſſing all that went before, which is the ſetting vp of Antichriſt in his pride; that man of ſinne, that ſonne of perdition.

The Pope is here compared to a Starre,

as well as other godly Ministers in this booke, because the Bishops of *Rome* at the first were godly and excellent men; for amongst the first thirtie of them, there was some Martyrs. But it is here said, that now this Starre was fallen from Heauen vnto the Earth; that is, the Bishops of *Rome* were greatly degenerated and fallen cleane away from heauenly things to earthly: for they declined from time to time, and grew worse and worse, so farre as to become the great Antichrist.

But some man may say, Why may not this Starre falling from heauen vpon the earth, be vnderstood of other Pastors falling from the truth, as well as the Pope, as it is taken in the former Chapter, and in the twelfth Chapter, and the fourth verse? I answer, that the circumstances will not here beare it. Therefore to perswade euery honest mans conscience, that this must needs be vnderstood of the Pope in his pride, let vs giue care to these three reasons following:

First, we are to consider, that the maine drift of the holy Ghost in the opening of the seuen Seales, and blowing of the seuen Trumpets, is to lay out the state of the Church in all ages, till the comming of Christ. Further,

we

we are diligently to obſerue, that the things contained vnder the opening of the ſeuenth Seale (whereof the blowing of the ſeuen Trumpets are as it were parts, and doe all belong vnto it) doe ſtretch euen vnto the end of the World, ſo as there is no ſtrange accident, or any wofull condition of the Church in any age, but it is ſet forth vnder the opening of theſe Seales, and blowing of theſe Trumpets. But the Papacie was a ſtate of the Church, and that moſt woefull and lamentable, therefore it is deſcribed vnder the opening of the Seales, and blowing of theſe Trumpets. But it is not deſcribed vnder the opening of any other Seale, or blowing of any other Trumpet: therefore of neceſſitie it muſt bee referred to this ſeuenth Seale, and the fifth Trumpet: And this is my firſt reaſon. If any man obiect, that the Pope and his kingdome are moſt liuely deſcribed in the Chapters from the twelfth to the laſt: I anſwer, that all thoſe Chapters belong to a new viſion, wherein ſome things propounded vnder the opening of the ſeuen Seales, are more fully opened and expounded. But this I ſay, that in this ſecond viſion, the whole eſtate of the Church in euery age is laid open, euen vntill the laſt iudgement: and

therefore when the ſeuenth Angel here doth blow the ſeuenth Trumpet, immediatly followeth the laſt Iudgement: as appeareth, chap. 10. verſ. 6, 7. and chap. 11. verſ. 15, 16.

My ſecond reaſon is drawne from the courſe and conſideration of times: for the great preuailing of errors and hereſies mentioned before, which made way for Antichriſt, was from the firſt 300. yeares, vntill the 600. yeare, and ſo forward. But now, immediately vpon this great increaſe of errour and darkneſſe, commeth the deſcription of a ſpeciall Star fallen from Heauen at this time, which was about 600. yeares after Chriſt, and therefore it muſt needs be vnderſtood of the Pope. And this is my ſecond reaſon.

My third and laſt reaſon is drawne from the deſcription of the Pope and his Clergie, in the firſt eleuen verſes of this Chapter. For he is ſo liuely deſcribed and painted out in particulars, that all men that know him, or euer heard of him, muſt needs ſay it is hee. For this deſcription here ſet downe by the Holy Ghoſt, can fitly agree to none other.

The Papiſts themſelues doe confeſſe, that this Starre here mentioned, muſt needs be vnderſtood of ſome Arch-heretike, and full wiſely, forſooth, they apply it to *Luther* and

Caluin.

Caluin. But we affirme, that it is to be vnderstood of the Pope: For was there euer any such Arch-heretike as he *which opposeth and exalteth himselfe against all that is called God,* and against all imperiall powers, as the Apostle saith. But now let vs proceed to the description of him. 2 Thes. 2.4.

First, he is said to haue the key of the bottomlesse pit, which agreeth well to the Pope: for he hath power giuen him to open hell gates, to let in thousand thither: but no power to open Heauen gates, to let in any thither: for he furthereth many to hell, none to Heauen. He doth indeed falsely chalenge to himselfe the Keyes of the Kingdome of Heauen, to let in, and shut out at his pleasure. But here we see the holy Ghost doth attribute no such power vnto him, but only telleth vs, that his power and iurisdiction is in hell, and ouer hell, and as for Heauen, he hath nothing to doe with it. It were needlesse to shew how this metaphor of keyes is taken for power and iurisdiction in the Scriptures, as hath beene proued before, Chap. 1. vers. 18. and as needlesse to proue that by the bottomlesse pit, is here meant hell, as appeareth Chap. 11. vers. 7. Chap. 20. vers. 1.

And hee opened the bottomlesse pit, and there Vers. 2.

Ver. 2. *aroſe the ſmoke of the pit, as the ſmoke of a great furnace, and the Sun and the Aire were darkened by the ſmoke of the pit.*

Here we ſee how the Pope openeth hell gates with his Key, and a moſt horrible, groſſe, and ſtinking ſmoke aſcendeth vp into the aire preſently vpon it, inſomuch that both the Sunne and the aire were darkened with it. Which all is to be vnderſtood of that ſpirituall darkneſſe, ignorance, ſuperſtition and Idolatry, wherewith the whole Church was ouer-ſpread, after the great Antichriſt came to the poſſeſſion of his curſed Chaire, and was in his pride and height, ruling & raigning ouer the Kings of the earth. For then indeed the Sun was darkned and eclipſed; that is, the light of the Goſpell was almoſt cleane put out. For that which is ſpoken here of the darkening of the aire and the Sunne, is to be vnderſtood of a greater and more generall darkneſſe, than that which was mentioned in the former Chapter, wherein but a third part of the World was darkned. But now that Antichriſt inuaded the Church, all is ouerſpread with groſſe and palpable darkneſſe, all is as darke as Pitch: no man can ſee where he is, or which way he goeth. For the whole aire is filled

filled with this thicke ſmoke, which came out of hell pit.

And there came out of the ſmoke Locuſts vpon the earth, and vnto them was giuen power, as the Scorpions of the earth haue power.

By theſe Locuſts is meant the Popes Clergie, as Abbots, Monkes, Friers, Prieſts, Shauelings, and ſuch like vermine; which are therefore compared to Locuſts, becauſe they waſte and deſtroy the Church, euen as Locuſts deſtroy the fruits of the earth. For both Hiſtoriographers and Trauellers do affirme, that whole fields of green Corne new come vp, haue beene waſted and eaten vp in one night as bare as the earth, by ſwarmes of Locuſts in the Eaſt-countries. For in thoſe parts of the World, multitudes of this little vermine are to be found: euen ſo the Popiſh Clergie conſumeth and deuoureth all greene things in the Church.

Moreouer, it is to be noted, that theſe Locuſts came out of the ſmoke of the pit; that is, they were bred out of it: for Monkes, Fryers, Prieſts, and ſuch like Caterpillers, were bred of ignorance, error, hereſie, ſuperſtition, and the very ſmoke of hell: for from hell they came, and to hell they will. They are deſcended of the blacke horſe of hell, and

and thither they will returne.

Moreouer, it is ſaid, that power was giuen them to ſting like Scorpions. For whom haue they not ſtung with their moſt venemous ſtings? I mean their damnable errors, and deuilliſh deuices. Whom haue they not wounded with their corrupt doctrine and deuilliſh authority? They are the ſoreſt ſoule-ſtingers that euer the world had, who haue left their venemous ſtings in the ſoules of thouſand thouſands, wherewith they haue beene poiſoned and ſtung to death.

Ver. 4. *And it was commanded them, that they ſhould not hurt the graſſe of the earth, neither any greene thing, neither any tree, but only thoſe which haue not the Seale of God in their foreheads.*

It may be demanded, what became of the Church when as the whole earth was full of theſe crawling and ſtinging Locuſts. This queſtion is now here anſwered: to wit, that theſe Locuſts are charged and commanded, that they ſhould not hurt any of the Elect: for his woe and this plague, extendeth no further than to the inhabitants of the earth, as we haue heard before. Their power is limited only to the Reprobate, they haue nothing to doe with Gods choſen people. And

here

here again we ſee what great care God hath for his in the midſt of the greateſt dangers, as hath beene twice noted before, Chap. 7. Chap. 8. For now Antichriſt raigning in his full pride, yet his Elect are preſerued in the midſt of theſe Scorpion-locuſts, flying about their eares like ſwarmes of Hornets, not one of them is ſtung to death. Chriſts little flocke is alwayes defended, and ſet in ſafety.

And to them was command, that they ſhould not hurt them, but that they ſhould be vexed fiue moneths, and that their paine ſhould be as the paine that commeth of a Scorpion when he hath ſtung a man. Ver. 5.

Some write, that ſuch as are ſtung of a Scorpion, doe not dye forthwith, but haue a lingring paine, wherwith they are miſerably vexed three or foure dayes before they dye of it. Now, vnto this lingring pain is this ſpirituall ſtinging compared: for theſe Locuſts are commanded of God, that they ſhould not kill the very Reprobates outright, & at once, but torment them with a lingring death for the ſpace of 5. months, that is, 500. years: for ſo long did the Papacy cõtinue in his height and pride, full ſtrength and vertue, and ſo long did the Pope and his Clergy ſting men with lingring and Scorpion-like paine.

There-

Ver. 6. *Therefore in thoſe dayes ſhall men ſeeke death, and ſhall not finde it, and ſhall deſire to dye, and death ſhall flye from them.*

This verſe doth ſhew, that all Papiſts being thus ſtung and tormented in their conſciences with this lingring paine of Popiſh doctrine, ſhall wiſh themſelues out of the world, and buried quicke, that they might be rid of their ſpirituall ſtinging, and helliſh torments which they had in their conſcience. For the Popiſh doctrine hath no ſound comfort in it, it leaueth men in deſperation, in ſickneſſe, and vpon their death-beds. For alas, what comfort can a poore diſtreſſed conſcience haue in Popes pardons, Indulgences, Maſſes, Dirges, Merits, Workes, Pilgrimages, Purgatory, Croſſes, Crucifixes, *Agnus dei's*, and ſuch like traſh and trumperie? Theſe, alas, are too weake remedies for any ſpirituall diſeaſes: they are not ſufficient to procure pardon at Gods hand for any ſinne. Alas, the poore blinde Papiſts did know and feele that they were vile ſinners: they knew they muſt come to iudgement: they knew that the reward of ſinne was death, euen the ſecond death: they knew all this full well, and therefore had horrible convulſions in their conſciences, and knew

not

not how to winde out of them. For the doctrine of free iuſtification in the bloud of Chriſt, was hid from them, they knew it not: and therefore all aſſurance of Gods fauour, all peace of conſcience, and all ioy in the holy Ghoſt, was vtterly taken from them; and therefore many of them dyed in moſt deſperate and vncomfortable manner. And for this cauſe it is here ſaid, that they ſought death, and deſired to be rid out of the world one way or another: for a tormented conſcience who can beare it, it is a kinde of hell torment.

And the forme of the Locuſts was like vnto Horſes prepared vnto battell, and on their heads were as it were Crownes like vnto gold, and their faces were like the faces of men. Ver. 7, 8.

And they had haire as the haire of women: and their teeth were as the teeth of Lions.

Hitherto we haue heard of the pedegree and poiſoned ſtings of theſe vile Locuſts, and how they vexed the Inhabitants of the earth all the time of the great Antichriſt. Now we are to vnderſtand of their forme and likeneſſe: For the Spirit of God, doth here paint them out in their colours, that all men may diſcerne them, and beware of them. Firſt, it is ſaid that they were like vnto

to horses prepared vnto battell: that is, they were as strong and fierce as barred horses, to rush and runne vpon all such as should but once mute or mutter against them, or their Authority: Moreouer, they haue Crowns of gold vpon their heads, which sheweth and signifieth, that they were the Conquerours of the Earth, and Lords of the World, and who but they? for in those dayes no man, nay, no Lord or King durst quitch against a Monke, a Frier, or a pild Priest: for if any did, they were sure to smart for it. They had also faces like the faces of men; that is, they set faire faces vpon matters, and pretended great deuotion in Religion, flattering the people, and making them beleeue that they could giue them pardon of all their sinnes, and bring them to Heauen, when as in very truth, for their bellyes, and for their gaine, they did cunningly smooth with the Nobles, the rich and the mighty, setting faire faces vpon their proceedings; and as Saint *Peter* saith, *Through couetousnesse with* 2 Pet. 2. 3. *fained words, they made merchandize of mens soules,* and did closely winde themselues into the hearts of the simple people, by their fawning insinuations, being in very deed most notable flatterers and hypocrites. They had

had haire, as the haire of women; that is, they were altogether effeminate, being giuen to delicacy, luſt and wantonneſſe; they were drowned in whoredome and all kinde of beaſtlineſſe, being a ſhoale of moſt filthy villaines. Their teeth were as the teeth of Lions, to catch and ſnatch all that they could come by. They deuoured all the fat morſels euery where: they got the Church-liuings into their hands: they firſt made impropriations: they incroached vpon temporall mens lands: they ſwallowed vp all euery where. If we looke vpon the Abbeyes, Priories, and Nunneries, wee may eaſily iudge what teeth they had. Moreouer, it is ſaid they had Habbergions, like to Habbergions of Iron; that is, they were ſo ſtrongly armed with the defence and countenauce of the Pope, that no Secular power durſt once quitch againſt them. Their wings were like the ſound of Chariots, when many horſes runne vnto battell: that is, with fluttering noiſe and terrible threatnings, they ſtroue to vphold their Kingdom. Alſo in Churches and Pulpits, they make a roaring noiſe, and take on terribly to maintaine their abominable Idolatry. They had tailes like vnto Scorpions, and there were ſtings in their tailes.

For

For with their poysoned doctrine and stinking authority, like Adders and Snakes they stung many to death. Moreouer, power was giuen them to hurt men fiue months, that is, all the time of Antichrists reigne, as before hath beene shewed.

Vers. 10, 11. *They haue a King ouer them, which is the Angell of the bottomlesse pit, whose name in Hebrew is* Abaddon, *and in Greeke he is named* Apollyon; *that is, destroying.*

As the Fowles haue a King ouer them, which is the Eagle; and the Beasts, the Lion; and mortall Men some chiefe Gouernour, vnder whose protection and subiection they liue: so here these hellish Locusts are said to haue a King ouer them, which is the Angell of the bottomlesse pit: that is, the Deuill or the Pope, which you will, vnder whose ensigne they fight, and vnder whose defence they liue. Their Kings name in Hebrew is called *Abaddon*, and in Greeke *Apollyon*. The words are both of one signification, that is, destroying: for both the Deuill himselfe, and his Vicar the Pope, are destroyers and wasters of the Church of God. *One woe is past, and behold yet two woes come after this.*

Wee haue heard at large what this first

Woe

oe is, namely, the plague of the world, by
: Pope and his Clergie. Now wee are to
eare of the ſecond woe, which is the moſt
uge and murthering armie of the Turkes:
wherein the third part of men were ſlaine.
ome doe expound this ſecond woe of the
ingdome of Antichriſt and his armies: but
hat it is not ſo, may appeare by theſe rea-
ons following.

Firſt, the Angell denouncing Woe, woe, woe, denounceth three ſeuerall woes, and therefore it is ſaid: *One woe is paſt, and behold yet two woes come after this.* It followeth then, that this is a diſtinct and ſeuerall woe from the former, and therfore cannot be the ſame.

Secondly, this woe containeth ſpecially a bodily ſlaughter of the third part of the world, and of the wicked reprobates: but the firſt woe was ſpecially a plague of mens ſoules, as we haue heard, and therefore this cannot be the ſame with the firſt.

Thirdly, we are to vnderſtand, that this booke deſcribeth all the greateſt calamities and plagues that ſhould come vpō the world in any age after Chriſt, and therfore we may iuſtly think, that the kingdom of the Turks is not left out, ſeeing it was one of the greateſt plagues that euer came vpon the world.

But the Kingdome of the Turkes is described in no other part of this Reuelation, therfore must of necessity be here described.

Ver. 13, 14. *Then the sixth Angell blew the Trumpet, and I heard a voice from the foure corners of the golden Altar, which is before God:*
Saying to the sixth Angell which had the Trumpet, loose the foure Angels which are bound in the great riuer Euphrates.

Now wee are come to the description of the second woe, which followeth vpon the blowing of the sixth Trumpet, by the sixth Trumpet, by the sixth Angell. And first of all hee sayth; *Hee heard a voice from the foure corners of the golden Altar.* By the *golden Altar*, is meant Christ, as before hath beene shewed with the reasons thereof. From this Altar the voice commeth to *the Angell which blew the sixth Trumpet*, that we might know it is the voice of the mightie God, and the commandement of our Lord Iesus. The voice commandeth the sixth Angell to *loose the foure Angels which are bound in the great Riuer Euphrates.* By these foure Angels, which are thus bound at *Euphrates*, is meant many deuils or angels of darkenesse, as wee haue heard before, Chap. 7. Verse 1. Their *binding* signifieth their restraint,

Chap. 8. 3

ſtraint, by which they were held backe from doing that miſchiefe which they deſired to doe. Their *looſing* ſignifieth that power was giuen them to performe that which they wiſhed.

They are ſayd *to be foure in number*, becauſe they ſhould raiſe an horrible plague in the foure corners of the earth, both Eaſt, Weſt, North and South. The ſenſe is, that the Deuills haue yet farther and greater ſcope giuen them to plague and deſtroy the inhabitants of the earth. Theſe deuills had exceeding great power in the kingdome of Antichriſt, but they are vnſatiable in miſchiefe, and ſo after a ſort lie ſtill bound till they haue their deſire. The place where they lie bound, is *Euphrates*, wherein is a myſtery: for *Euphrates* literally taken, is a great Riuer, which ran ſo nigh the City *Babylon* in *Chaldea*, that it was a mighty defence vnto it, ſo that the City could not be taken, vntill they that laid ſiedge vnto it, cut out trenches, & deriued the waters another way. Now for the myſterie, it is this: *Rome* in this book is called *Babylon*. By a metaphor, and after the ſame manner, the great riuer *Euphrates*, as we ſhall ſee afterward, ch. 16. ſignifieth the power, wealth, and authority,

which that City *Rome*, euen this weſterne *Babel*, hath to defend it ſelfe. Then it followeth, that in this power, authoritie and ſtrength of *Rome*, the Deuills lye bound, for they waited through the power of *Rome*, to worke yet farre greater miſchiefe, and therefore are ſaid to bee bound, ſo long as they were reſtrained. The miſchiefe which they plotted and purpoſed to bring to paſſe by the authority and power of *Rome*, was the hatching and bringing forth of the Mahometiſh Religion, which in very deed did ſpring from the darkneſſe of *Rome*, as from his proper root and originall cauſe.

The deuills did fore-ſee, that out of the ſuperſtitions and Idolatries of *Rome*, defended by their great power and authoritie, Mahometiſh Religion might very well bee framed, and therefore not being content to plague the Weſt part of the World with Popery and Idolatry, they doe greedily deſire alſo to plague the Eaſt part of the World with the falſe Religion of *Mahomet*. They are not ſatisfied with plaguing and poyſoning all *Europe* with abominable Idolatries, except alſo they plague and infect all *Aſia* and *Africa* with the Turkes moſt execrable Religion: ſo inſatiable are

the

the deuills in working miſchiefe. Now in the meane time they thinke themſelues too much ſtraightned, bound and tyed vp in *Rome*, and Romiſh Religion, except they may be looſed, and proceed further to ouerſpread the whole World with all impieties, and horrible abominations. A man would thinke that when the deuills had preuailed ſo farre, as to place Antichriſt in his curſed Chaire, and to breed the ſwarmes of Locuſts out of the ſmoke of hell, they might haue beene ſatisfied: for then, as we ſay, hell ſeemed to bee broke looſe. But yet all this cannot ſatisfie the vnſatiable deuills, but they wil haue the Religion of *Mahomet* eſtabliſhed, to poyſon and plague all the Eaſt parts of the World in their ſoules: and alſo they will haue the moſt huge, cruell, and ſauage armies of the Turkes raiſed vp, to murther and maſſacre millions of men in their bodies, in the Weſt parts of the World, as preſently we ſhall heare. Now till all this be effected, they are ſaid to lye bound at *Rome*. But here we ſee, that this ſixth Angell hath a preciſe commandement from IESVS CHRIST, to looſe theſe deuills which lay bound at the great Riuer *Euphrates*, that they might plague the whole World farre

and neare, at their pleaſure; ſo now all the diuels of hell are let looſe, and let vs heare what followeth.

Verſe 15. *And the foure Angells were looſed, which were prepared at an houre, at a day, at a moneth, and at a yeare, to ſlay the third part of men.*

Now the diuels being looſed and vnbound by ſpeciall commandement from Chriſt, were in a readineſſe to execute their miſchiefe. This aſcending by degrees from a ſhort time vnto longer and longer; *From an houre to a day, &c.* doth ſignifie, that as the Diuells were preſt, and at hand at an houres warning, as we ſay, to put in practice whatſoeuer they had plotted: ſo they were as forward to continue the ſame, *From an houre to a day, from a day to a moneth, and from a month to a yeare*, that is from time to time, vntill the date of their commiſſion was out: for their time was limited, and their commiſſion bounded, as afterward wee ſhall ſee. And this is our comfort, that both the Papacie is limited to fiue moneths, and the Turciſme to houres, daies, moneths, and yeares. The diuers power is limited, though it grieueth them ful ſore. They cannot do what they liſt: they

cannot

cannot continue as long as they would.

After the number of horſemen of warre were twenty thouſand times ten thouſand, for I heard the number of them. Verſe 16.

Now, vpon the looſing of theſe deuils, here followeth the deſcription of a moſt horrible plague which they raiſed vp, and it is a huge army, a murthering army, an army in number exceeding great: for he ſaith, *They were twenty thouſand times ten thouſand*; that is, two hundred millions, or two hundred thouſand thouſands. But we may not thinke that this army was euer all at one time, or in any one age, but here are the armies of many ages reckoned vp, and the full plague of many yeares ſet forth. How could Saint *Iohn* number ſuch an army, may ſome man ſay? Hee anſwereth this doubt, and ſaith, *He heard the number of them.* Hee did not number them: but the number was told him.

Moreouer, it is to be noted, that as this army did exceed in number, ſo alſo in terror and ſtrength, and therefore they are ſaid to bee all *horſemen.* For an army of horſemen are both more ſtrong and more terrible, than any army of footmen.

And thus I ſaw the horſes in a viſion, & them Verſe 17.

that sate on them, having fiery Habbergions, and of Iacinth, and of Brimstone, and the heads of the Horses were as the heads of Lions, and out of their mouths went forth fire and smoke, and Brimstone.

Here is the description of the horse-men and horses, as they appeared to *Iohn* in a vision. First, touching the horse-men, it is said that they were very well armed *with Habbergions*; that is, coats of Maile, Corslets, or Curets, and that *of a fiery colour, and of the colour of Iacinth*; that is, of smoke, as appeareth in the last clause of this verse, and also *of the colour of Brimstone*. For as horse-men in compleat armour were wont to weare in their Brest-plates and Targets certaine ensignes and colours, whereby they might be made terrible to their enemies: So these Turkish warriours and horse-men doe hold out their colours of fire, smoke, and Brimstone, as it were flags of defiance against the whole World, threatning present death to all that should with-stand them, or as if they meant to spet fire and flame at them, or to choake them with smoke and Brimstone, and then burne them vp with fire and Brimstone. All this their colours and ensignes in their Brest-plates and Habbergions did portend.

tend. Now, as concerning Horſes, no doubt they were as fierce as the Horſe-men. They weare great Lances, they had *heads like Lions*; that is, they were full of ſtomacke and fierceneſſe, *and out of their mouths went forth fire, and ſmoke, and Brimſtone*; that is, they had the ſame colours and enſignes vpon them that riders had.

Of theſe three was the third part of men killed, that is, of the fire, and of the ſmoke, and of the Brimſtone which came out of their mouthes. Verſ. 18.

Here is ſet downe the great ſlaughters and maſſacres which theſe martial horſemen and Turkiſh armies made thorow-out the moſt part of *Europe*. For he ſaith, *the third part of men*, that is, great numbers in *Europe were ſlaine by the fire, the ſmoke, and the Brimſtone, which came out of their mouths*: that is, by their bloudy crueltie, and barbarous immanity, ſome being murthered in their bodies by cruell death, and others violently drawne to the wicked Religion of *Mahomet*. For partly by externall violence, and partly by a ſubtill ſhew of Religion and deuotion, they deſtroyed thouſands both in their ſoules and bodies. And therefore it is ſaid, *Their power is in their mouths, and in* Verſ. 19.

their

their tailes. For their tailes were like vnto Serpents, and had heads wherewith they hurt. But for the better vnderstanding of these things, I thinke it not amisse a little to open and lay forth the rising vp, and increasing of the power of the Turke.

About the yeare of our Lord 591. was *Mahomet* borne in a certaine Village of *Arabia*, called *Itrarix*, for so Histories doe report. This *Mahomet* by fraud and coozenage, grew into great credit and fame among the seditious Arabians and Ægyptians, insomuch that they made him a Captaine ouer them, to warre against the Persians.

After this, he married a rich wife, and by that meanes hee wonne the hearts of many with gifts. In the dayes of *Heraclius* the Emperour, which was in the yeare of our Lord 623. he grew to be very mightie. After this, he fained himselfe to be a Prophet, and said, that he had visions and reuelations, and talked with Angels. And so by the helpe of *Sergius* a Monke, he framed a new worship and religion, patched part out of the old Testament, partly from the Papists, and partly from the Heathen. He reigned nine yeares, and so died.

After him succeeded in the Kingdome of the

the Sarazens *Ebubezer*, who reigned two yeares. *Haumar*, who reigned twelue yeares. *Muhauias*, who reigned twenty foure years. All these made great warre against the Persians, and sundry other Nations, and ouercame them, and set vp the Religion of *Mahomet* amongst them, and so the Kingdome of the Sarazens grew mighty: but in processe of time the Kingdome of the Turkes grew great, and the Kingdome of the Sarazens diminished. Within a short time after this, the Tartariās, a barbarous people, waxed strong, and made warre against the Turkes, and preuailed greatly for a time. But about the yeare of our Lord 1300. the Empire of the Tartarians was ouerthrowne, and the Empire of the Turkes did flourish more than euer before: For now come the greatest monsters, and most sauage and cruell tyrants of all. The first of them was *Ottomanus*. The second *Baiazethes*. The third *Amurathes*. These made bloudie wars against the Christians; I meane the Papists in Europe, and inlarged the Turkes dominions very farre.

They did from time to time so cruelly murther and massacre the inhabitants of the West, with their huge and bloudie armies,

mies, that at last both the Pope, the Emperour, the King of *Hungary*, the King of *Polonia*, the King of *France*, the Duke of *Burgundy*, and the Duke of *Venice*, and almost all the Potentates in *Europe*, did ioyne together to make warre against the Turkes, and did leuie huge armies, but yet could not preuaile: so strong were the Turkes; so huge and dreadfull were their armies. Then wee see that verified which here was foretold, to wit, *That the monstrous armies of the Turkes, with their horses and horse-men, should slay the third part of men:* that is, the Idolaters in *Europe*, by heapes and infinite numbers. To set downe the particular battels betwixt the Turkes and the Christians in *Europe*, and their horrible bloud-shedding, would require a volume: but this which I haue briefly set downe, may serue to giue some light vnto it, and may suffice for the vnderstanding of this Text. Now it is said in the next verse, That notwithstanding this heauy hand of God which was vpon the Papists in *Europe*, and these feareful iudgements and massacres, they repented not of their Idolatries, but waxed worse and worse: for no iudgements, no plagues can make the wicked any whit the better, as we see in the examples

amples of *Pharaoh* and *Saul*. And here it is said, That *the remnant of men which were killed by these plagues, repented not of the workes of their hands, that they should not worship deuils and Idols of gold and siluer, and of brasse, and of stone, and of wood, which neither can see, nor heare, nor goe. Also they repented not of their murther, and of their sorcery, neither of their fornication, nor of theft.* And thus wee see how the Deuils which were bound at *Euphrates*, being let loose vpon the World, in the wrath and iust iudgement of God, did fearfully plague both the Turkes in their soules, and the Papists in their bodies. The one with false religion, the other with bloudy swords: and so was the desire of the Deuill fully satisfied. Ver. 20. Ver. 21.

CHAP. 10.

HAuing opened and expounded the two first woes which fell out vpon the blowing of the fift and sixt Trumpet, containing the two great plagues of Popery and Turcisme, wherewith the World was punished many hundred yeeres: now in this Chapter we are to heare of good newes, and great comfort, after so much sorrow. For here

here Iesus Christ commeth down from heauen to deliuer his poore afflicted Church, and to be reuenged of all his cruell enemies. For now before the third and last woe, containing the greatest plague of all vpon the World, which is, the last Iudgement; wherein the wicked shall be tormented in hell fire for euer, both in body and soule, I say, before the blowing of the seuenth Trumpet, by the seuenth Angell, of which we shall heare in the next Chapter. Now in the meane time is shewed in this Chapter, what care God had for his little flocke, which no doubt were hid in those daies, and did not appeare, and yet were scattered in corners, euen in the middest of the darknesse of Popery, and the most furious and hellish rage of the Turkish armies. And therefore the principall scope and drift of this Chapter, is to shew how the Gospell should be preached in many Kingdomes, now after this generall darknesse, for the discouering and ouerthrow, both of Popery and Turcisme, and to shew what should fall out in the Church now in the middle time, before the seuenth and last Trumpet blow: for then commeth the last Iudgement, as the Angell sweareth in this Chapter, vers. 6, 7.

This

This Chapter doth containe foure principall parts:

The first is a deſcription of Chriſt and his glory. Verſ. 1.

The ſecond ſheweth how the Goſpell ſhould bee preached in many Nations and Kingdomes, by the Miniſters of this laſt age, whereby all aduerſary power ſhould be ouerthrowne. Verſ. 2.

The third is a watch-word, giuen to the world by Chriſt, that when the ſeuenth Angell ſhould blow the Trumpet, the world ſhould end. Ver. 6, 7.

The laſt doth ſhew, how all faithfull Preachers being called and authorized by Chriſt; ſhould trauell and take paines in the ſtudy of Gods Booke, and afterward ſhould publiſh the knowledge thereof farre and neere. Verſ. 9, 10, 11.

And I ſaw another mighty Angell come downe from Heauen, clothed with a Cloud, and the Rain-bow vpon his head, and his face was as the Sunne, and his feet as pillars of braſſe. Verſ. 1.

This Angell of might is Chriſt, as appeareth by the deſcription of him, and by all the conſequents following: for he is ſaid to be *clothed with a Cloud*, which ſignifieth his great glory and Maieſty: *For he ſhall come in the clouds of heauen to iudge the world*: that is, Matt. 24.

with

with great pompe and glory. *The Rain-bow was vpon his head*, which ſignifieth the couenant of peace with his Church, as before, Chap. 4. verſ. 3. *His face was as the Sunne*, which ſignifieth comfort and deliuerance to his Church, and the diſpelling of all the ſmoke of the bottomleſſe Pit, as the Sunne ſcattereth and drieth away the thick miſts.

His feet are as pillars of braſſe, which ſignifieth that he ſhould tread downe all his enemies vnder his feet, both Pope and Turke:

1 Cor. 19 *For he muſt raigne till he haue deſtroyed them all.* The Pope a long time kept all the Kings of *Europe* in awe. The Locuſts were of great power. The Turkes preuailed exceedingly. But what are they all to this mightie and glorious Angell Chriſt? What is their power to withſtand him? What can *Abaddon* the King of the Locuſts doe againſt this mighty King of *Sion*? What can the Turkes moſt terrible Horſes and Horſe-men doe againſt this Angell which ſitteth vpon the white Horſe? Alas, alas, they are able to doe nothing. They muſt all bee trodden downe vnder his feet of braſſe.

Verſ. 2. *And he had in his hand a little booke open, and he put his right foot vpon the Sea, and his left vpon the earth.*

This

This little booke ſignifieth the Bible.

It is called little, in reſpect of the great and huge volumes of Popiſh bookes, though in it ſelfe it be large.

It is ſayd to be open, that all men might looke into it, becauſe it had beene ſhut a long time before, euen during all the time of the darkning of the Sunne and Ayre, by the ſmoke which came out of the bottomleſſe pit. But although it was long ſhut vp in the time of Popery, and lay buried in a ſtrange tongue: yet now it is opened, and publikely preached vnto all the ſeruants of God. And all this no doubt is to be vnderſtood of *Luthers* time, and all the times euer ſince the Goſpell was ſpread abroad after the great darkneſſe. For ſome hundred yeares agoe it was hard to finde an Engliſh Bible: but now God be thanked, there are thouſands to be found in the hands of Gods people. And therefore the things here prophefied of, are fulfilled in our daies: for we liue vnder the opening of the ſeuenth Seale, and the blowing of the ſixth Trumpet, and the powring foorth of the ſixth viall, as here doth partly appeare, and ſhall, God willing, bee made more manifeſt when wee come to the ſixteenth Chapter.

Now wee are diligently to obserue, that as the opening of this Booke, and the preaching of the Gospell by *Luther* and his successors, hath dispersed the former darkenesse, and beaten downe Popery; so also hath it driuen backe the Turke, and taken from vs all feare of him, which in former ages was the terrour of the World; for since men haue looked into this booke, repented of their Idolatry, and turned vnto God with all their hearts, the Turke and his power hath not beene feared, especially in these parts where the Gospell is preached.

For God in his mercifull prouidence towards his Church, hath diuerted his power another way, and set him aworke else where. So that if men cannot be brought to beleeue, that God raised him vp as a scourge for Idolaters, and a plague for Idolatry and other foule sinnes, according to the words in the former chap. where it is said, *They repented not of the workes of their hands, &c.* yet when they see, that at the opening of the Booke of God, and forsaking Idolatry, the feare of him is remoued, let them beleeue it. What can be more plaine, than that this open booke in the hand of the Angel, hath deliuered vs from the Pope, and

from

from the Turke: A moſt happy opening of this bleſſed booke.

More it is ſaid, that *hee put his right foot vpon the ſea, and his left on the Earth.* The ſetting of Chriſts right foot vpon the ſea, ſignifieth that hee is ruler of the ſea, and ſtandeth as firmely vpon the ſea, as vpon the land. The ſetting of his left foot vpon the earth, doth ſignifie, that hee is Lord of the earth, and true heire to all things in it.

And cried with a loud voice, as when a Lion roareth, and when he had cried, ſeuen thunders vttered their voices. Verſ. 3.

This crying with a loud voice, like the roaring of a Lion, doth ſignifie the manifeſtation of the wrath of Chriſt, againſt all his enemies: for now he beginneth to roare againſt them, as a Lion when he is hungry, roareth for his prey. Therefore now both the Scorpion, Locuſts, and the fierce Horſes and horſemen are like to goe to the pot.

By the ſeuen thunders which vttered their voices, is meant thoſe perfect and exquiſite iudgments which now were to be inflicted both vpon the kingdome of the Pope and the Turke. We haue heard before, that ſeuen is a perfect nũber in this booke: and that

thunder is put for the thundring of Gods wrath, and all such broiles and plagues as follow thereupon. And this is the reason of this interpretation.

Verse 4. *And when the seuen thunders had vttered their voices, I was about to write, but I heard a voice from Heauen, saying vnto me: Seale vp these things which the seuen thunders haue spoken, and write them not.*

It should seeme these seuen thunders did so speake, as they might be vnderstood; for *Iohn* was about to write the things which they spake, thinking that they were vttered for that end and purpose, that he should deliuer them in writing to the Churches. But he receiueth a commandement to the contrary, for hee is willed not to write them, but to conceale them vntill the appointed time.

But some man may say; Why were they vttered, seeing they must be concealed, and kept close? I answer, it was not in vaine: for first, though the particulars be not expressed what the thunders spake: yet here we are taught, that there remaine most fearefull iudgements against all the oppressors of the Church, which Christ hath thundered out with terrour against them. And when the time

time determined iscome, they ſhall be ſeen and vnderſtood: but in the meane time, they be ſealed vp and kept cloſe according to that of *Iob: Why ſhould not the times be hid of the Almighty, ſo as they which know him, ſhould not perceiue the times appointed of him*; and that of *Daniel: Theſe things are ſealed vp vntill the time determined.*

And the Angel which I ſaw ſtand vpon the ſea, & vpon the earth, lift vp his hand to heauen. Verſe. 5.

And ſware by him that liueth for euermore, which created Heauen, and the things that therein are; and the earth, and the things that therein are; and the ſea, and the things that therein are, that time ſhould be no more. Verſe 6.

But in the daies of the voice of the ſeuenth Angel, when he ſhall begin to blow the trumpet, euen the miniſtry of God ſhall be finiſhed, as he hath declared to his Seruants the Prophets. Verſe 7.

The ſumme of theſe three verſes is, that Chriſt giueth warning of the laſt iudgment, that men might awake and looke out in time. And becauſe men for the moſt part are careleſſe and ſecure, *putting the euill day far from thē*, as the Prophet ſpeaketh. Therefore here Chriſt bindeth it with a ſolemne oath, & ſolemne geſtures thereunto annexed, as was Amos 6. 3.

the lifting vp of the hand in ancient time. *Gen.*14.22. The thing that our Lord Iesus disposeth, is, that *time shall be no more*; that is, *Time* as it is now, or the state of things as they be now: but he telleth vs flatly, that as six Angells haue already blowne their trumpets, so when *the seuenth Angell should blow, the mystery of God shall be finished*: that is, the time of punishing the wicked, and rewarding the godly, should come, which is therfore called a *Mystery*, because the world vnderstandeth it not: They thinke there is no such matter.

Mal.3.14. 18. *They imagine there is no reward for the iust, or punishment for the wicked*, as the Prophet saith. But the holy Ghost saith, *Verily there is a reward for the righteous: Doubtlesse there is a God which iudgeth the earth.* And here it is said, *that God hath declared it to his seruants the Prophets,*

Psal.58. 18.

Verse 8. *And the voice which I heard from Heauen, spake vnto me againe, and said, Goe and take the little booke which is open in the hand of the Angell, which standeth vpon the Sea, and vpon the earth.*

Verse 9. *So I went vnto the Angell, and said vnto him, giue me the little booke. And he said vnto me, take it, and eat it vp, and it shall make thy belly*

belly bitter, but it ſhall be in thy mouth, as ſweet as hony.

Then I tooke the little booke out of the Angells hand, and eat it vp, and it was in my mouth as ſweet as hony: but when I had eaten it, my belly was bitter. Verſe. 10

And hee ſaid vnto me, Thou muſt propheſie againe among the people, and nations, and tongues, and to many kings. Verſe. 11

The briefe ſenſe of theſe foure verſes is, that the Preachers of the Goſpell being called, allowed, and authorized by Chriſt vnto their miniſtry, ſhould ſtudy the Scriptures with great diligence, euen vntil they had eaten vp the book of God, and then they ſhold preach and publiſh vnto all nations & kingdoms that truth of God, and doctrine of the Goſpel, which now a long time had lien hid in the raigne of Antichriſt. It is to be obſerued, that *Iohn* in this place repreſenteth the perſon of all the miniſters of the Goſpel, which ſhould bee raiſed vp in theſe laſt dayes, for the ouerthrow of Antichriſt, and the reſtauration of true religion: for *Iohn* himſelfe did not liue to theſe times.

Further, it is to be noted, that all godly Students and zealous Miniſters doe eat vp the booke of God by reading, ſtudy, prayer,

and meditation, & they find it ſweet in their mouth, that is, they find and feele great ioy and comfort in the ſtudy and meditation thereof, eſpecially when God reuealeth therby great and hid ſecrets vnto them, and gineth them to vnderſtand the myſteries of the Goſpell, and counſels of his will, which are locked vp from the wiſe and prudent of this world. This I ſay, is ſweeter vnto their mouth than hony, and the hony combe. Concerning this phraſe of eating vp the booke, looke *Ezek.* 2.9. for here the holy Ghoſt alludeth thereunto.

This booke being ſo ſweet in the mouth, yet being eaten and digeſted, is bitter in the belly.

There may be three reaſons yeelded of this bitterneſſe:

Firſt, becauſe it being once taken downe into our ſoule by godly meditation, doth mortifie our corrupt nature, and bring vnder our luſts, and therfore ſeemeth bitter to fleſh and bloud.

Secondly, becauſe afflictions and trialls do alwayes neceſſarily follow the ſound digeſtion of the Goſpell.

Thirdly, becauſe the doctrine of the Goſpell being ſwallowed by the miniſters therof, muſt

muſt not be kept to themſelues, as it were cloſed vp in their ſtomacks, but they muſt out with it againe, as if it were ſome loathſom & bitter thing, which muſt needs be caſt vp againe. And for this cauſe it is ſaid in the laſt Verſe, that *they muſt propheſie againe among the people, and nations, and tongues, and many Kings.* Now bleſſed bee the name of the Lord our God, who hath giuen vs to liue in this age, wherein we do with our eyes behold and ſee the fulfilling of all theſe things: let vs therefore praiſe God for this great worke which we ſee wrought in our dayes, and let vs ſtill more and more magnifie this little Booke, which will vtterly deſtroy Popery, and bring downe the proud Antichriſt, doe all that fight for him what they can.

CHAP. II.

WEe haue heard that the little Booke ſhould be opened, and the Goſpell preached and publiſhed to many nations & Kingdomes, after the great darkenes of Popery, and that this was done by *Luther, Melanthon, Caluin, Peter Viret, Peter Martyr, Bullinger, Bucer,* and all their faithfull ſucceſſors

ceſſors vnto this day. Now in this Chapter we are to vnderſtand the effect and good ſucceſſe of their preaching and publiſhing the Goſpell, which was, that the Church ſhould be reſtored, reformed, and built vp thereby, which a long time had beene waſted and oppreſſed by the tyranny of Antichriſt, and that many ſhould embrace the Goſpell, forſake their Idolatries, and turne vnto God with all their hearts, yea, whole Nations and Kingdomes in Europe ſhould be conuerted to the faith, as wee ſee this day, God be praiſed. So then the principall drift of this Chapter is, to ſhew thoſe things which yet remaine to be fulfilled vnder the blowing of the ſixth Trumpet, which is the preaching and preuailing of the Goſpell, euen vnto the Worlds end: and alſo the things which follow vpon the blowing of the ſeuenth trumpet, which is the reſurrection and laſt iudgement.

This Chapter containeth ſix principall things, as it were ſix parts thereof.

Vers. 1, 2. Firſt, it ſheweth how the true Church ſhould be gathered together, and built vp by the preaching of the Goſpell, and all the wicked refuſed and caſt out.

Ver. 3, 4, 5, 6 Secondly, it deſcribeth the builders; that is,

is, all the faithfull Miniſters which had, and ſhould reſiſt Antichriſt.

Thirdly, it ſheweth how Antichriſt ſhould perſecute the Preachers and Profeſſors of the Goſpell vnto death, and murder them by heapes. Verſ 7,8.

Fourthly, it ſheweth that Papiſts, Atheiſts and wicked worldlings, ſhould reioyce in the death of Gods people, and not vouchſafe them ſo much as the honour of buriall, but ſend gifts one to another for ioy that they were rid out of the earth. Ver. 9.10

Fifthly, it ſheweth that notwithſtanding the rage and fury of the World, in perſecuting them to death, God ſhould not only receiue their ſoules to glory, but alſo raiſe vp others endued with the ſame ſpirit, which ſhould preach, profeſſe, and witneſſe the ſame truth conſtantly and continually, euen vnto the end of the world. Ver. 11, 12, 13.

Laſtly, it ſheweth, that after the preaching of the Goſpell ſome good time in this laſt age, the ſeuenth Angell ſhould blow the trumpet, and the world ſhould end. Ver. 14 &c.

And there was giuen mee a reed like vnto a rod, and the Angell ſtood by ſaying, Ariſe, and meaſure the Temple of God, and the Altar, and them that worſhip therein. Ver. 1.

Here

Here Iesus Christ giueth a reed vnto *Iohn* like vnto a rod, and hereupon hee is commanded by an Angell to goe about the measuring of the Temple, the Altar, &c.

By this measuring with a reed like a rod, is signified the restoring and building vp of Gods house, which now was greatly ruinated, and runne into decay through the long preuailing of Popery. Measuring with a reed, is taken for the building vp of Gods Church, after the decayed estate therof, both in *Ezekiel*, *Zachary*, and this Prophecie. *Iohn* in the persons of all faithfull Ministers, hath this measuring rod giuen him, because the Church was to bee restored and built vp by the Ministers and Ministery of the Gospell.

The thing to be measured is the Temple, the Altar, and them that worship therein.

This is an alluſion to the legall worship, whereby our spirituall worship is represented. For by the materiall Temple, is meant the spirituall Temple, or Church of God. By the Altar of stone, is meant the spirituall worship. By them that worship therein with carnall sacrifices, is meant all the true members of the Church, which worship God in spirit and truth.

Now

Now then, both the Church, the true worſhip and worſhippers, were all to be meaſured, repaired, and built vp by Miniſtery of the Word, which all were decayed and almoſt laid waſte, by the Popes tyranny.

But the Court which is without the Temple caſt out and meaſure it not, for it is giuen to the Gentiles; and the holy City ſhall they tread vnder foot two and forty moneths. Ver. 2.

Iohn is here forbidden to meaſure and build vp the Court which is without the Temple. Whereby is meant all Heretikes, Hypocrites, worldlings, and all ſuch as haue a place in the Church, but are not of the Church. This phraſe of ſpeech is taken from the old ſhadowiſh worſhip as the reſt before. For in the Temple of *Ieruſalem* there was an outward Court which was common to all good and bad: the holy place which was proper to the Prieſts and Leuites: and the holy of holieſt, or moſt holy place, where none might come but the high Prieſt onely.

Here is a reaſon added why the Lord God refuſeth all Papiſts and Hypocrites, and all ſuch as belong to the outward Court onely, and it is this: that this outward Court is gi-

uen

uen vnto the Gentiles, that is, to all false Christians and counterfeits in Religion, which are members of the visible Church, but haue nothing to doe with the inuisible. These are compared to Gentiles in two respects: First, in regard of prophaneneſſe, for they are as prophane as the Heathen. Secondly, in respect of persecuting the truth: for Hypocrites and Atheists are as forward in persecuting the people of God as the Heathen Emperours, which persecuted the Church by the space of 300. yeares. All comes in this, that when the Church should be gathered and built by the preaching of the Gospell, God would haue all Papists, Atheists, and Hypocrites shut out.

Moreouer, here is the second reason yeelded, why the outward Court should be cast out, and not measured; to wit, because *they should tread the holy City vnder foot, forty and two moneths*: that is, they should persecute the Church all the time of Antichrists raigne. For forty two moneths in this Verse and 1260. *dayes* in the next verse, and *three dayes and a halfe* verse 9. *and time, times, and halfe a time*, in the twelfe Chapter, the foureteenth Verse, and 1260. *dayes*, the twelfe Chapter, the sixth Verse, do signifie

all

all one thing, which is the ſhort raigne of Antichriſt; for theſe monthes, theſe dayes, and theſe times, do euery one of them make three yeares and an halfe. For who knoweth not that forty two moneths make iuſt three yeares and an halfe, and that 1260. dayes, maketh euen ſo much alſo: and by time he meaneth a yeare, by times, two yeare, and by halfe a time, halfe a yeere. Now the reaſon why Antichriſts raign is numbred by dayes, moneths, and halfe times, and all amounting but to three yeares and a halfe, is to note the ſhort continuance thereof, for the comfort of the Church, as appeareth more fully and plainely in ſundry places of this Prophecie, where it is ſet down in plaine words, that Antichriſt ſhould raigne but a ſhort time; for what is fiue or ſix hundred yeares in compariſon of eternity.

But here the Papiſts do ſhew themſelues moſt ſottiſh and ridiculous, in that they would gather from hence, that the Pope is not Antichriſt: for (ſay they) Antichriſt ſhal raigne but three yeares and an halfe, but the Pope hath raigned many yeares, therefore the Pope is not Antichriſt.

Now to anſwer the propoſition of their argument taken from this place. Firſt it may be

be anſwered that this place is not to bee vnderſtood literally, but myſtically: as many other things in this Booke.

Secondly, here is a certaine number put for an vncertaine, a definite number for an indefinite, which alſo is vſuall in this booke, as we heard before concerning the ſealing of the Tribes, of euery Tribe 12000. which maketh 144000. Now no man is ſo mad as to thinke there were iuſt ſo many ſealed, and neither more, nor leſſe.

Thirdly, here is an alluſion to *Daniels* weekes, and other propheticall computations, wherein ſometimes a day is put for a yeare, a weeke for ſeuen yeares, as in *Daniels* ſeuens, and a moneth for thirty yeares. So then I conclude, that it is extreme folly to interpret this place literally. The curious and friuolous interpretations of this place, and ſuch like in this booke, by ſome writers, I doe of purpoſe omit, as matters vntrue, vnſound, and vniudiciall: for I onely in this booke ſeeke the ſenſe that is, & not the ſenſe which is not, as hath been ſaid before.

Ver. 3. *But I will giue power vntò my two witneſſes, and they ſhall propheſie* 1260. *dayes clothed in ſackcloth.*

Hauing ſet downe how Antichriſt and his

his company, being thoſe Gentiles which poſſeſſe the outward court ſhould treade downe the holy City, that is, the true Church of God for a ſhort time: now hee commeth to ſhew, that euen in the height and pride of the Popes power, and gouernement, yet the Church was not vtterly extinct, God did neuer vtterly forſake it, but in all ages, and at all times, God raiſed up one or other to withſtand al popiſh proceedings which is here ment by the two witneſſes. For aſſuredly theſe two witneſſes doe not ſignifie *Enoch*, and *Elias*, as the Papiſts and ſome others doe dreame, but they ſignifie all the faithfull Preachers and Profeſſors of the truth, which in all ages both former and latter haue oppoſed themſelues againſt the Pope, his Clergy, his doctrine, his religion, and all his abhominable proceedings.

They are called *Witneſſes*, becauſe they ſhould beare witneſſe vnto the truth.

They are ſaid two in number, for three reaſons:

Firſt, becauſe they were very few in thoſe daies when popery did ſo generally prevaile for two is the ſmalleſt number.

Secondly, becauſe the law of God doth admit of no leſſe number in witneſſe bea-

ting, as it is written; *In the mouth of two or three witneſſes ſhall euery word ſtand.*

Thirdly, it is an alluſion to *Zorobabel*, and *Iehoſhua*, which were the two reſtorers and builders of the temple after the captiuity: Chriſt ſaith here, that *he will giue power to his two witneſſes*: for no man hath any power in Heauenly things, except it be giuen him from aboue: and eſpecially to ſtand faſt to the truth in the heat of perſecutions and troubles.

Hag. 2.5.

It is ſaid, that theſe *two witneſſes ſhall propheſie*: that is, preach, declare, and ſpeake. For ſo propheſie is taken in the former Chapter, and laſt verſe: ſo alſo in other places of the Scripture.

The time of their propheſying being 1260 daies, hath beene expounded before.

Theſe two witneſſes *are cloathed in ſackcloath*; which ſignifieth that they ſhould lead a ſorrowful life here in this world. For in old time when men did faſt and mourne, they did vſe to put on ſackcloth. It followeth then that theſe faithfull Preachers and witneſſes of the truth, did not ſpend their daies in mirth, iollity, and worldly pompe and brauery, as did the Popes Clergy, and pompous prelates of Antichriſt.

Now

Now if any man will demand how this may appeare, that there haue beene alwayes some raised vp of God, to write, preach, declare, and speake against the whore of *Babylon*, euen then when she was aloft and raigned as the Queene and Lady of the world; I answer, that Histories are very plentifull in this point: which at large doe shew that in all countries and kingdomes of *Europe*, there were euer some stirred vp to impugne and resist the whore of *Babylon*; As,

In England.

	An. dom.
Robert Grosted, Bishop of *Lincolne*.	1293.
John Wickliffe. supported by *Edw.* the 3. and diuers of the Nobility in England.	An. 1400.

In Germany.

Taulerus a preacher.	An. 1354
Franciscus Petrarcha.	1356.
Iohannes de rupe scissa.	1357.
Conradus Hager.	1359.
Gerhardus Rhidor.	1358.
Petrus de Corbona.	1360.
Iohannes de Poliaco.	1420.
John Zisca.	

In Bohemia.

	An. dom.
John Husse,	1414.
Ierome of *Prague*.	1416.
Mathias Parisiensis.	1370.

In Spaine.

An. 1250. *Arnoldus de noua villa.*

In Italy.

An. 1500 *Ieron. Sauonarola*, a Monke.

An. 1160. *Silueſter* a Frier.

In France.

An. 1252. *Waldas*, of whom came the *Waldenſes*, or poore men of *Lyons* in *France*.

An. 1290. *Guilienus de ſancto amore.*

Robertus Gallus.

Laurentius.

In Ireland.

An. 1362. *Armachanus*, an Archbiſhop.

In Sueuia.

An. 1240. Many preachers at once.

In Grecia.

An. 1230. All the Churches of *Grecia* renounced the Church of Rome for their abominable Idolatry.

It were too tedious to recite all, which the ſtories doe report to haue withſtood both Pope and popery, euen when it did moſt of all beare the ſway: theſe may ſuffice for the vnderſtanding of the Text. As for thoſe which haue been raiſed vp ſince the decay and fall of popery: I meane ſince *Luther*

thers time, they are ſo many, and ſo well knowne, that I need ſay no thing.

Verſe. 4. *Theſe are two Oliue trees, and two candleſtickes ſtanding before the God of the earth.*

Here the two witneſſes are compared to two *Oliue trees*, becauſe that was the Oliue tree doth drop downe his oyle and fatneſſe, ſo the faithfull Miniſters doe droppe downe vpon the Church the ſweet oyle of the ſpirit, which is all heauenly and ſpirituall graces: as the metaphore of oyle is often ſo taken in the Scriptures.

They are alſo compared to *two candleſtickes*, becauſe that as the candleſticke beareth vp the candle ſet vpon it, ſo the Miniſters of the Goſpell beare vp and hold forth the light of Gods word, euen in the greateſt darkneſſe.

Theſe candleſtickes are ſaid *to ſtand before the God of the earth:* becauſe God beareth rule, not only in heauen, but in earth alſo euen then whē al things in the earth ſeeme to be moſt troubled, and the Church militant vnder greateſt perſecutions, as now it was.

Verſe. 5. *And if any will hurt them, fire proceedeth out of their mouthes, and ſhall deuoure their enemies: for if any will hurt them, ſo muſt he be killed.*

Verſe 6. *Theſe haue power to ſhut heauen that it raine not in the dayes of their propheſying, and haue power ouer waters to turne them into bloud, and to ſmite the earth with all manner of plagues as oft as they will.*

Here is ſhewed, that if any deſpiſe the ſimplicity of theſe two witneſſes, and offer them wrong becauſe of their baſeneſſe, and contempt in the world, that there is a fire commeth out of their mouth; that is, the firy and mighty power of the word of God, vttered out of their mouths, which ouerthroweth, and ouerturneth their enemies; nay, as fire it conſumeth them to aſhes: for 1 Cor. 10. 6. the miniſters of the Goſpell are armed *with ready vengeance againſt all diſobedience.* Therefore they be ſtarke mad, and know not what they doe, which oppoſe themſelues againſt the true miniſters of Chriſt. For the ſword, which they fight with, ſlayeth the reprobates in their ſoules, though not in their bodies: for the miniſtry of the word, is the ſauour of death to all vnbeleeuers.

That which is here ſpoken of *ſhutting the heauens that it raine not, and turning the waters into bloud*, 1 King 17. is an alluſion to *Elias* and *Moſes*. Whereof the one by his prayer ſhut the heauens, the other by his rod turned

the

the waters into blood. Now the faithfull Miniſters of the Goſpell are compared to theſe two, not becauſe they ſhould worke ſuch outward miracles as they did, but becauſe they ſhould be furniſhed with ſpirituall power, which is far greater. For moſt ſure it is, that the inuiſible and ſpirituall power, wherewith the Miniſters of the Goſpel are armed, is very great and glorious, though the world ſee it not, nor know it not. For the Apoſtle ſaith; *The Weapons of our warfare are not carnall but ſpirituall, mighty, through God, to caſt downe holds, caſting downe the imaginations, and euery high thing that is exalted againſt the knowledge of God, &c.* 2. Cor. 10 6.

And when they haue finiſhed their teſtimony, the beaſt that commeth out of the bottomleſſe pit, ſhall make warre againſt them and kill them. Verſe. 7.

Here is ſet downe the great cruelty and bloudy tyranny which Antichriſt ſhould vſe againſt theſe faithfull witneſſes of our Lord Ieſus. For although they ouercome him with the ſpirituall ſword, which is the fire that commeth out of their mouthes: yet for a time power was giuen to this beaſt that commeth out of the bottomleſſe pit; that is, the Pope and his

adherents to murther Gods Saints with the materiall ſword: but yet note that Antichriſt can doe nothing till the two witneſſes haue finiſhed their teſtimony; ſuch is Gods care and prouidence for all his faithfull ſeruants.

And their corps ſhall lie in the ſtreets of the great citty, which ſpiritualty is called Sodome, *and* Egypt, *where our Lord alſo was crucified.*

By the great citty, here is meant *Rome*, and yet not the Citty only of *Rome*, but all the Roman Empire, power, and iuriſdiction, as afterward ſhall be made manifeſt. Now the corps and dead carkaſes, which were murthered and maſſacred in all nations by Antichriſts tyranny, are here ſaid to lie in the ſtreets of Rome, that is, to be caſt forth into the open fields, as not worthy the honour of buriall in all places, countries, and kingdomes, within the Roman Empire or iuriſdiction of *Rome*, as we read to haue beene in *England*, *Scotland*, *France*, *Ireland*, *Germany*, and *Spaine*. And as the holy Ghoſt ſayth, *the dead bodies of thy ſeruants haue they giuen to be meat to the foules of the heauen, and the fleſh of thy Saints vnto the beaſts of the earth.*

Moreouer, it is to be obſerued, that

Rome

Rome is here compared ſpiritually, or by a trope, to *Sodome* and *Egypt*. To *Sodome* for filthineſſe; for what City euer was, or is more filthy than *Rome, the mother of whoredomes & abhominations of the earth?* And to *Egypt* for Idolatry, and keeping Gods people in ſpirituall bondage. Chap. 12.

Laſt of all, it is here ſaid, that our Lord Ieſus was crucified at *Rome*, which may ſeeme ſtrange ſith all men know, that Chriſt was crucified at *Ieruſalem*. But to anſwer this doubt, we are to vnderſtand, that in reſpect of the place our Lord Ieſus was crucified at *Ieruſalem*: but if we reſpect the power and authority that put him to death, he was crucified at *Rome*: for Chriſt was put to death by a Roman Iudge, by Roman lawes, by Roman authority, by a kind of death proper only to the Romans; and in a place which then was within the Roman Empire. And for this cauſe is here ſaid, that Chriſt was crucified at *Rome*.

And they of the people, and kindreds, and tongues, and Gentiles, ſhall ſee their corps three dayes and a halfe, and ſhall not ſuffer their corps to be put in the graue. Ver. 9.

Hitherto wee haue heard of the rage of Antichriſt againſt the two witneſſes. Now fur-

further we are to vnderſtand of the malice and fury of all his adherents; that is, all Papiſts, Atheiſts, and the reſt of the blinde people, and ſeduced multitude, which all did allow the Popes cruelty in ſhedding the bloud of the Martyrs; and they doe teſtifie the allowance and approbation of the Popes fact, and alſo their owne malice and madneſſe againſt them in this, that they wil not vouchſafe them the honour of buriall, but caſt out their dead bodies as carrion, or as the dead bodies of Dogges or Swine; thereby ſhewing that they eſteemed them no better than ſo. Nay, we read that their helliſh rage and madneſſe was ſo great and outragious, that they wreaked their malice vpon the dead bones and carkaſſes of Gods Saints and Martyrs. For their bloudy and moſt malicious minds could not be ſatisfied, except they digged vp the bodies of Gods witneſſes out of their graues, and burnt them to aſhes.

Whereas it is ſaid, *they ſhall ſee their corps*, the meaning is, that all the blinde people within the Romane Empire ſhould be eye-witneſſes of theſe things, and not only ſo, but euen great Agents alſo in the ſlaughter of Gods people.

By three *dayes and a halfe*, which is halfe a weeke,

weeke, he meaneth al the time of Antichriſts raigne, and tyrannicall gouernment, as before hath beene ſhewed. For theſe three daies and a halfe, being in propheticall computation three yeeres and a halfe, ſignifie the ſame things that the two and forty moneths, and a thouſand, two hundred and threeſcore daies before.

And they that dwell vpon the earth ſhall reioyce ouer them and bee glad, and ſhall ſend gifts one to another: for theſe two Prophets vexed them that dwelt on the earth. Ver. 10.

Here we ſee how the inhabitants of the earth, that is, the ſubduced multitude and blind people in the time of ignorance, doe greatly inſult and triumph ouer the death of the Lords witneſſes, and they doe expreſſe their ioy by ſending gifts and preſents one to another, as if they had receiued ſome great benefits, or had heard the moſt ioyfull newes in the world. And the reaſon is added, becauſe they vexed and tormented them; meaning therby, that the preaching of the truth, and the reprouing of their errors, Idolatries, and manifold impieties, was a dagger, and a corſey vnto them, they could at no hand endure it for the preaching of the Goſpell

is

is the torment of the world, and the Preachers the tormenters. Theſe few Preachers thundring againſt their ſuperſtitions and abhominable ſeruice of Antichriſt, did vex euery veine in their heart, and inwardly ſo wound and launce their conſciences, that they could haue no reſt till they had rid them out of the world. But now hauing diſparched them, and made riddance of them, they are very cranke and iocund.

Verſe. 11. *But after three dayes and a halfe, the ſpirit of life comming from God, ſhall enter into them, and they ſhall ſtand vpon their feete, and great feare ſhall come vpon them which ſaw them.*

Notwithſtanding the rage and ſauage fury of the Pope and his followers; yet here is ſhewed, that they could not preuaile as they deſired: for within three dayes and a halfe, that is, when the date of Antichriſts raigne was expired, and the time come that Popery muſt be diſcloſed by the light of the Goſpell breaking forth; there followeth a great alteration. For theſe two Prophets or witneſſes are raiſed vp againe. For he ſaith, the Spirit of life which came from God, ſhall enter into them, and they ſhall ſtand vpon their feet.

This

This may ſeeme ſomewhat ſtrange; but it is not to bee vnderſtood that they ſhould be raiſed vp bodily in their perſons, till the laſt reſurrection: but that God would raiſe vp others endued with the ſame Spirit, which ſhould mightily defend both the doctrine, cauſe, and quarrell, which their Predeceſſors had maintained, and ſealed with their bloud: in whom they ſhould after a ſort reuiue and liue againe, euen as *Elias* did reuiue, and as it were liue againe in *Iohn Baptiſt*, who is ſaid to be endued with the power and ſpirit of *Elias*, as it was foretold by the Prophet, and as our Sauiour himſelfe doth auouch. Now bleſſed be God, that we liue in theſe dayes, wherein we ſee with our eyes all theſe things fulfilled. For when the Pope and his Clergy had murthered *Gerbardus*, *Dulcimus Nauarrenſis*, *Waldus*, *Nicolaus Orem*, *Iohn Picus*, *Iohn Ziſca*, *Viſilus Groningenſis*, *Armerius*, *Wickliffe*, *Huſſe*, *Ierome of Prague*, and many Preachers in *Sueuia*, and one hundred holy Chriſtians in the Country of *Alſatia*, and many other Counties, and of all conditions of men: yet for all that, ſpight of their hearts, God raiſed vp others in their ſtead, as *Luther*, *Caluin*, *Zuinglius*, *Peter Martyr*, *Peter Viret*, *Melanchthon*, *Bu-*

Bucer, Bullenger, and their ſucceſſors; yea the thouſands of excellent Miniſters, and Preachers which are diſperſed ouer all Europe at this day: In whom all the former witneſſes doe reuiue, and as it were ſtand vpon their feet againe. And now a great feare is come vpon the Pope and his Clergy, and all his fauourites: for they did neuer ſo much as dreame of ſuch an alteration: but this is the Lords doing, and it is maruellous in our eyes.

Verſe. 12. *And they ſhall heare a great voyce from Heauen, ſaying vnto them, Come vp hither: and they ſhall aſcend vp to Heauen in a Cloud, and their enemies ſhall ſee them.*

Here the Lords witneſſes, whom Antichriſt had murdered, are called, and taken vp into Heauen, that they may be crowned with glory and immortality, hauing in the earth fought ſo excellent a fight of faith as they had: for euen as Chriſt their head was taken vp in a Cloud into the Heauens, euen ſo his faithfull members are here taken vp in a cloud to raigne with him for euer. Moreouer, it is here ſaid, that *their enemies ſhall ſee them aſcending vp*, they ſhall as it were aſcend vp in their ſight: for from the fire and faggot, ſwords and Speares of their enemies, they

they went directly vnto God, and the very conſciences of their perſecutors did witneſſe ſo much; nay ſome of them being in horrible convulſions of conſcience, did not ſticke to vtter it; auouching the innocency of Gods Martyrs; as ſometimes *Pilate*, and the Centurion did of Chriſt. But though they had not beene iuſtified by their enemies, yet are heere iuſtified by a greater teſtimonie: for the voice from Heauen, the voyce of GOD doth iuſtifie them, and cleare them, accounting them worthie to be called vp from the Earth to Heauen, and receiued to eternall glorie. For, howſoeuer the Pope and his Clergie condemned them for Heretickes and Schiſmatickes; yet here they are iuſtified and cleered by a voyce from Heauen, which is more than the voyces, ſuffrages, and approbations of all men in the World. Mat. 23.

And the ſame houre there ſhall bee a great earth-quake, and the tenth part of the Citty ſhall fall, and in the earth-quake ſhall bee ſlaine in number ſeuen thouſand, and the remnant were ſore feared, and gaue glory to the God of Heaven.

As he hath ſhewed before that the world was very ioyfull and iocond, when they had

had made diſpatch of Gods witneſſes; but afterward full of feare and terrour, when they ſaw what followed: So here in this Verſe is ſhewed, that at the ſame houre, that is, about the ſame time when they haue perſecuted the Saints, & ſee thouſands of others raiſed vp in their ſtead, and as it were out of their bloud, that there ſhold immediatly follow *a great earth-quake*, that is, horrible commotions, ſeditions, tumults, and open wars among the Kingdomes and Nations of the World, and amongſt all people which ſhould liue after the breaking forth of the light of the Goſpell, as this day we ſee with our eyes. For who now in theſe dayes doth not ſee and feele this Earth-quake? Who knoweth not what ſtirrs there haue beene, and are euery where about Religion? Who is ignorant that all the warrs, ſeditions, treacheries, treaſons, and rebellions that are this day in Europe betwixt one Kingdome and another, are ſpecially concerning the matter of Religion? But marke what followeth: Behold the effect of this Earth-quake. It is ſaid, that *the tenth part of the Citty ſhall fall*. By the Citty here he meaneth the great City of *Rome*, mentioned before Verſe 8. which is therefore called the great Citty, becauſe it

it was the chiefe city of the Romane Empire, and the very ſeate of Antichriſt. Now then the ſenſe and meaning of the holy Ghoſt is, that when there once beginneth to be *an Earth-quake*, that is, broiles, contentions, alterations, queſtions and diſputations, about Religion: and that the Popiſh doctrine which had ſo long preuailed in the world, ſhould bee called in queſtion, yea openly preached againſt, conuicted, and condemned, that then *Rome* ſhould begin to fall, and Romiſh religion to ſuffer a great Eclipſe; yea the tenth part, that is, ſome part of the City of *Rome*; I meane the doctrine and authoritie of *Rome* ſhould bee ouerthrowne. Now this falling of the tenth part of *Rome*, was fulfilled within ſome few yeeres after the broaching of the Goſpell by *Luther*, and his immediate ſucceſſours; but ſince it is gone backe many degrees, and hereafter it ſhall ſtill ebbe and conſume away by degrees, euen till it come to nothing: as God willing ſhall bee plainely prooued hereafter.

Moreouer, heere is ſet downe another effect of this earthquake: which is, that thereby ſhall bee ſlaine in number ſeuen thouſand, that is, many thouſands, for the

number of seuen is a perfect and vniuersall number, as formerly hath bin declared. But the sense of this clause is, that all such as will not yeeld to the Gospel after matters once come in question, and the light thereof breaketh forth, but continue still in their blindnesse and hardnesse, standing out sturdily against the truth, shall feele the heauy iudgements of God vpon them, and come to miserable and wretched ends, as did heere in England, *Stephen Gardiner*, bloody *Boner*, and many other such open persecutors, in other nations and countries, as the booke of Martyrs doth plentifully witnesse.

Last of all it is said, that *the rest were terrified, and gaue glory to the God of Heauen*: that is, the elect of God seeing these horrible iudgments vpon the persecutors of the Gospel, and hauing their eyes opened through these contentions and broiles about religion, should repent of their former Idolatries, blindnesse, and ignorance, should yeeld to the truth, and giue glory to the God of Heauen, as at this day we see thou-
Chap. 9. sands doe, God be thanked. We heard before in the time of the Turkes murthering army, when the third part of men were slaine, that the rest repented not of their Idolatry.

idolatry. But now (God be praiſed for it) many doe repent euery day, and turne from dumbe Idols, to ſerue the liuing God. And therefore although the times wherein we liue, be ſinfull and troubleſome, yet are they golden times and dayes, in compariſon of former Ages, wherein Antichriſt did raigne and rule ouer all. Moreouer, from this place may plainely and ſtrongly be concluded, that the Goſpell ſhall preuaile more and more in all the kingdomes of Europe, euen vntill the end of the world. Fore heere we ſee it foretold and prophecied, that in the very laſt age of the world, and euen as it were, a little before the blowing of the ſeuenth Trumpet, which preſently hereupon is ſounded, as in the next verſes appeareth, many ſhould repent, and giue glory to God.

The ſecond woe is paſt, behold the third woe will come anon. And the ſeuenth Angell blew the Trumpet, and there were great voyces in heauen, ſaying, The kingdomes of this world are our Lords, and his Chriſts, and hee ſhall raigne for euermore. Ver. 14, 15

Now commeth the third, the laſt and the greateſt woe, which is the woe of eternall death vpon all the vngodly, both in their ſoules & bodies for euer in the laſt iudgment.

The ſecond woe was Turciſme. And this third woe is the laſt iudgement. For it now followeth, that the ſeuenth Angell bloweth the laſt Trumpet: as our Lord Ieſus ſware before, that when the ſeuenth Angel ſhould blow the Trumpet, there ſhould be no more
Chap.10.6 time. Therefore when we ſee all things fulfilled which doe belong vnto the ſixt trumpet, it remaineth that we ſhould euery houre expect and looke for the blowing of the ſeuenth Trumpet, and the end of the world. For the holy Ghoſt telleth vs, that when the kingdome of the Pope and the Turke ſhall fall, and the Goſpel bee preached in many Nations and kingdomes, that then the third woe will come anone, that is, the laſt iudgment followeth preſently vpon it. Now at the blowing of this ſeuenth Trumpet, there were great voyces in heauen, ſaying; the kingdomes of this world are our Lords, and his Chriſts, and he ſhall raigne for euermore.

Theſe voyces in heauen are triumphing voyces of Gods elect, who doe exceedingly reioyce and triumph, that the Kingdome of Sathan and Antichriſt is ouerthrowne, and that the Kingdome of God and of Chriſt is ſet vp, and ſhall ſtand for euermore. For

now

now all aduerſary power being ouerthrowne Chriſt doth deliuer vp a peaceable Kingdome to his Father, as it is written, *Then ſhall be the end, when hee hath deliuered vp his peaceable Kingdome to God the Father:* For he must raigne ouer the Church militant, till he haue troad downe all his enemies vnder his feete, and when the Sonne of God hath ſubdued all things to himſelfe, then ſhall he be ſubiect to his Father, as he is the mediator of the Church, and yet raigne with his Church triumphant for euermore. 1. Cor. 15. 24.

Then the twenty two Elders which ſate before God on their ſeates, fell vpon their faces, and worſhipped God, Verſe 16.

Saying: Wee giue thee thankes, O Lord God Almighty, which art, which waſt, and which art to come: for thou haſt receiued thy great might, and haſt obtained thy kingdome. Verſe 17.

Theſe 24. Elders doe ſignifie all the elect, both of Iewes and Gentiles, as we haue heard before; which all in moſt ſuppliant manner, doe worſhip the onely euerlaſting God, euen in the Church triumphant, and do greatly reioyce, and giue all praiſe and glory vnto him, becauſe now he had receiued the Kingdome, the power and the glory, both Chap. 4.

Pope, and Turke, and Emperour, and all his enemies, being subdued vnder his feete.

Verse 18. *And the Gentiles were angry, and thy wrath is come, and the time of the dead, that they should bee iudged, and that thou shouldest giue reward vnto thy seruants the Prophets, and to the Saints, and to them that feare thy name, and to small and great, and shouldest destroy them which destroy the earth.*

Now he mentioneth the wrath and vengeance which is to bee powred forth vpon all the wicked at the last day, and also the reward of the godly. For whereas hee saith, *The Gentiles were angry, and thy wrath is come, and the time of the dead, that they should bee iudged*, the sense and meaning is, that all the prophane enemies of the Church, which haue had their time in which they were angry with Gods people, and in their wrath did afflict and vexe them very sore, should now bee iudged and condemned in Gods wrath: for now the day of his wrath & vengeance is come, wherein he will destroy them that destroyed the earth, and seemed to carry all before them; and where also he will giue a full recompence of reward to all his faithfull worshippers, both small and great,

both

both Preachers and professors of his Gospel.

Then the Temple of God was opened in Heauen, and there was seene in the Temple the Arke of his couenant, and there were lightnings, and voyces, and thunderings, and earthquakes, and much haile. Verse. 19.

This is a further amplification of that which is set downe in this former verse. For now he saith, *that the Temple of God should be opened in Heauen:* That is, an open doore and passage should bee made through Christ, for all the elect to enter into Gods euerlasting kingdome, and raigne with him and his Angels for euermore. By *the arke of the couenant*, is meant Christ, who is said heere to be seene in the Temple or kingdome of glory, because through his meditation onely (in whom the couenant of peace is established with his Church) the twenty foure Elders are made partakers of their Crownes, and enter in with him and his Angels, into the euerlasting Temple made without hands, & eternall in the heauens. But on the contrary heere is said, that *there were lightnings, thunderings, &c.* that is, most horrible vengeance & wrath powred downe vpon all reprobates in hel-fire for euermore. For when it shall be said to al the faithful, *Come ye blessed, &c.* then

also shall it be said vnto all beleeuers: *Goe ye cursed into hell fire, &c.*

Now for warrant of this exposition of the last verse, that the Temple in Heauen is to be vnderstood of the Kingdome of glory, looke chap. 15. ver. 5, 6, 8. chap. 16. ver. 1. The reason hereof is, that as the doores of the Temple of *Ierusalem* being set open, Gods people entred in and worshipped: so the euerlasting gates of the new *Ierusalem*, and celestial temple being set open by Christ, all the elect doe enter in, and worship God without wearinesse, euen as the Angels for euermore.

That the Arke of the couenant is taken for Christ, see 2. *Sam.* 6. 2. *Psal.* 78. ver. 61. 62. This Arke of the Couenant, that is, Christ is heere seene in the Temple, because Christ hath already taken possession of Heauen as Mediatour and head of the Church, and now doth set open the Kingdome of Heauen to all beleeuers, that through him they may haue free accesse thereunto, as it is written, *that through him onely we haue an entrance vnto the Father.* Eph. 2. 18.

That by *thundrings, lightnings, earthquake, haile*, is meant that horrible vengeance and wrath, which is powred forth vpon all the vn-

vngodly, see *Psal.* 11. ver. 6. Let this briefly suffice to satisfie the conscience of the Reader. And thus much concerning the second vision contained in these eight Chapters going before: wherein wee haue heard all things expounded that doe belong vnto the opening of the seuen seales, and the blowing of the seuen Trumpets, that is, all notable things which were to fall out from the Apostles times, vnto the end of the whole world.

CHAP. 12.

NOw hauing finished the second vision, we are come vnto the third, contained in all the Chapters following, euen vnto the end of this Booke. Wherein diuers things, which were obscurely and darkely set down in the former vision, are more plainely and fully opened and expounded: so that this third vision is as it were a Commentary or more cleere exposition of sundry things contained in the second vision. But especially of the persecuting Romane Empire mentioned in the opening of the second seale, and also of the Papacy mentioned at the blowing of the Chap. 6.

Chap. 9. the first Trumpet. But the generall summe of this third vision, is a liuely painting out of the malignant Church and the great vpholders thereof, the Diuell, the Roman Emperor, and the Pope. It sheweth also the rising and falling of the Roman Empire, and the rising and falling of the Papacy. It sheweth also the vtter ouerthrow of both together, with the eternall condemnation of the Diuell, which set them all aworke to fight against the Church. Last of all, it sheweth the eternall felicity of the Church, and the vnconceiueable happinesse of all Gods chosen in the Heauens for euermore. This principall drift of this twelfth Chapter, is to set forth the nature of the true, visible, and militant Church heere on earth, whose head is Christ Iesus. And also the false malignant Church, whose head is the Diuell, together with the continuall enmity and warre which is alwayes betwixt them.

This Chapter may very fitly bee diuided into fiue parts.

The first is a description of the Church.

The second is a description of the Diuell, the Churches enemy.

The third containeth the Churches battaile with the Diuell, and her victory.

The

The fourth sheweth the ioy and triumphs of the godly, in the Churches victory ouer Satan.

The fift and last sheweth the fury, and malice of Satan, who, although he was foiled in battaile by the Church, yet would not giue ouer, but continued persecuting the Church in her members, and making warre against the remnant of her seede.

And there appeared a great wonder in Heauen: A woman clothed with the Sunne, and the Moone was vnder her feete, and vpon her head a Crowne of twelue starres. Text: ver. 1.

First, the holy Ghost calleth the matters of this Chapter *a great wonder*, to stirre vs vp to attention. For men are much mooued with wonders; and a wonder indeed it is in the literall sence to see a woman clothed with the Sunne, &c. but a farre greater wonder in the spirituall sense, as we shall heare, and the greatest wonder of all, that a poore weake woman should encounter with a great red Dragon, and ouercome him. It is said to *bee a Wonder in Heauen*, because the Church heere in vision appeareth not vpon the earth, but in Heauen, in as much as her birth is from Heauen, her inheritance in heauen, and her conuersation in heauen.

The

The Church is heere compared to a woman, as in the 45. Pſalme, and the whole Booke of the Canticles, and that for three reaſons.

Firſt, as a woman is weake and feeble and in law can doe nothing of her ſelfe without her husband, ſo we of our ſelues are weake and feeble, and in matters of God law and worſhip can doe nothing without our husband Chriſt, as he ſaith: *Without me yee can doe nothing.*

Secondly, as a woman through the company of her husband is fruitfull, and bringeth forth children: ſo the Church by her conjunction with Chriſt, and his Word, doth bring forth many children vnto God.

Thirdly, as the loue and affection of a woman is to her husband, as *Geneſis* the ſecond Chapter and the ſixteenth Verſe, ſo the loue and affection of the Church is altogether to Chriſt, and Chriſt to her.

This woman is clothed with the Sunne: that is, the Church is clothed with Chriſt
Mal. 4. 2. *the Sunne of righteouſneſſe*, as the Prophet ſpeaketh.

The Moone was vnder his feete. Whereby is meant, that the Church treadeth vnder her feete all worldly things which are

red to the Moone for their often changes, xings, wainings, and increasings, decreasings, and continuall mutations, and vncertainties. The Church treadeth all transitory things vnder her feete: that is, she maketh light account of them: shee regardeth them not in comparison of heauenly things. For he that is clothed with the Sunne, careth little for the light of the Moone.

Shee hath vpon her head a Crowne of twelue Starres: which signifieth that the Church is adorned, and beautified with the doctrine of the twelue Apostles; that is, the doctrine of the Gospell, as it were with a Crowne of Gold, of Pearle, and precious Stones. For the doctrine of the Gospel is the Crowne of the Church.

And shee was with Child, and cryed trauailing in birth, and was pained ready to be deliuered. Verse 2.

The Church is said to be with child after she hath conceiued the immortall seed of the Word, by the ministery of the Gospel, as the Apostle saith: *In Christ Iesus I haue begotten you through the Gospel.* And to the Galatians: *O yee little children of whom I trauell in birth againe, till Christ bee formed in you.* 1.cor.4.15

It is not onely said that this woman was with child, but also, that she was very neere her time ready to bring forth, and to be deliuered, and that she cryeth in trauell. Now the Child which shee bringeth forth is Christ Iesus, as appeareth in the fifth verse, for there it is said of him, that *Hee should rule all Nations with a rod of Iron.* Gal.4.19.

Now although Christ was borne but of one member of the Church, which is the Virgin *Mary*: yet may it be said that the whole Church, which was before his comming, did euen trauell with paine to bring him forth, because they had through faith in the promises a longing and feruent desire and expectation of his cōming. For from the first promise made to *Adam*, and afterward renued to *Abraham* and his posterity; the Church stood in a continual expectatiō of the promised Messias, looking wishly euery day when he should be actually exhibited to the world. For which cause here she is said *to cry trauelling in birth.* And not vnsauerly also may the Church bee said to cry trauelling in birth, when through many persecutions and afflictions, she bringeth forth Children vnto God by the Ministery of the Word. For the Church bringeth foorth no children at ease, but

ut with hard trauell, and much adoe, ha-
ing ſo few friends to helpe her, and ſo many
nemies againſt her, as anon we ſhall heare.

And there appeared another wonder in Heauen. Ver. 3, 4.
For behold a great red Dragon, haning ſeuen heads, and ten hornes, and ſeuen Crownes vpon his head.
And his taile drew the third part of the Starres of Heauen, and caſt them to the earth. And the Dragon ſtood before the woman, which was ready to be deliuered.

Now wee are come to the deſcription of the Churches great and capital enemy, which is the Diuell: who becauſe he ſtudieth and labourcth continually to impeach the good eſtate of the Church in heauenly things, to deiect her from her dignity, and diſpoſſeſſe her of her inheritance, therefore heere in a viſion he is ſaid to appeare in heauen. For he meddleth with the Church, in and about heauenly things, practiſing to pull her out of Heauen, from whence ſhe came, and whither ſhe muſt returne, euen to caſt her into Hell and condemnation with himſelfe, if it were poſsible. The Diuell is compared to a Dragon, for his fury and felneſſe; to a great Dragon, for his power and might; and a red Dragon, for his bloody cruelty, ma-

lice,

lice, and madneſſe againſt Chriſt and all his members.

His *ſeuen heads* ſignifie his manifold ſleights and ſubtilties, wherein he is a craftie maiſter.

His *ten hornes* ſignifie his dreadfull power. For who knoweth not that he is ſtronger then any other creature, hauing not loſt his ſtrength by his fal but remaineth as ſtrong as an Angel of light?

His *ſeuen Crownes vpon his heads*, doe ſignifie his manifold victories ouer the world. For hee hath from time to time, and from age to age, got ſo many conqueſts of the world, through his ſleights and power, that now *hee is the god of the world*, as the Apoſtle ſaith, *and raigneth as King ouer them.*

This Dragon hath a monſtrous taile both for length and ſtrength: For it is ſo long that it reacheth vp to heauen, and ſo ſtrong that it bruſheth downe the Starres from thence. That is, the Deuill through ambition and couetouſneſſe, and other fleſhly luſts, doth pull downe many Miniſters, which ſhined in doctrine and life, as the Starres of Heauen euen vnto the earth, where they haue loſt their brightneſſe and glory, and ſhine

much

much as the Moone in a miſt.

Moreouer it is ſaid, that *the dragon ſtood before the woman in trauell, to deuoure her child as ſoone as it was borne.* Wherein we are to obſerue the malice and fury of Sathan, in that hee watcheth ſo narrowly to deuoure the bleſſed ſeed, euen the Sauiour of the world, ſo ſoone as he was borne. And for this cauſe hee ſtirred vp *Herod* the King ſubtilly to ſeeke him out by the wiſe men, that he might kill him: and afterward moſt cruelly practiſed the ſame, by murthering ſo many innocents. But this is alwayes a generall trueth, that Sathan ſeeketh to ſmother not onely Chriſt, but euery member of his in the cradle; yea, to blaſt them in the bud, before euer they come to fruite or flower. Verſe 4. Matth. 2.

So ſhe brought forth a man child, which ſhould rule all nations with a rod of Iron, and that her child was taken vp vnto God, and his throne. Verſe 5.

Notwithſtanding the malice and watchfulneſſe of Sathan, yet the Church bringeth foorth Chriſt, which ſhould rule and ouerrule all nations with a rod of Iron: that is, the Scepter of his word, as it is in the ſecond Pſalme, and with the rod of his mouth, as the Prophet ſpeaketh.

Moreouer it is said, that *this child was ta-*
Esay 11.4. *ken vp vnto God and his throne.* That is, Christ by his resurrection did take possession of his chaire of estate, in despite of *Herod, Pontius Pilate*, the Priests, the Pharises, and all other his enemies, which sought to keepe him downe: and now he being ascended into Heauen, doeth draw all his members vnto him, in despight of the Diuel and all his imps.

Ver. 6. *And the woman fled into the wilderneſſe where she hath a place prepared of God, that they should feede her there a thousand two hundred and threescore dayes.*

Now after the womans child was set in safety, heere is shewed what became of the woman her selfe: To wit, that she was so sore pursued by the Scribes and Pharises, and by the Priests and Elders, that shee was faine to flie into the wildernesse. The naturall sense and meaning of this place is, that when the Church began to grow, after Christs ascension, and the number of the Disciples to increase exceedingly, as we read in the 2. of the *Acts*, Satan did so greatly maligne it, and began to be in such a rage, that he would haue eaten them vp all at a bit, and rooted them out at once, that so the wo-

man might haue no more being in the earth. And therefore we read, *Acts* 8. that after the ſtoning of *Steuen*, there was ſuch a perſecution raiſed vp againſt the Church by the high Prieſts, the Princes of the Iewes, the Phariſees, and all that curſed crue, that all the Apoſtles and Diſciples of Chriſt were ſcattred and diſperſed here and there in the Heathen countries, and among the Heathen people, which heere are called *the wildernes*, that is to ſay, a ground vntilled, deſolate, and barren of all fruits of godlines.

But now may ſome man ſay, How ſhall the Church doe in the wilderneſſe? how ſhall ſhe liue? how ſhall ſhe be ſuſtained? There is no tilling, no ſowing, no planting, there groweth no corne, there is nothing to be had either for food or raiment. Heere it is anſwered, that God prepared a place for her, where ſhe ſhould be fed. God tooke vp an Inne for her. She wanted neither food nor raiment in her perſecutions and troubles. Which teacheth that God doeth alwayes prouide for his owne, euen in great miſeries, ſcarſities, famines, baniſhments, and perſecutions. As ſometimes hee did for *Elias* in the time of dearth, and for the children of *Iſrael* in the wilderneſſe.

The time, wherein the Church was fed in the wilderneſſe, was *a thouſand two hundred and threeſcore dayes*: that is, during the time of her perſecutions, as before haue been ſhewed, chap. 11. ver. 2.

Verſe 7,8. *And there was a battell in Heauen, Michael and his Angels fought againſt the Dragon, and the Dragon and his angels fought.*

But they preuailed not, neither was their place found any more in Heauen.

Now we are come to the third part of this Chapter, which is the battell betwixt Chriſt and the diuel. For whereas the dragon could not ſmother Chriſt in the cradle, as he indeauoured, and ſo depriue the Church of all her happines for euer, now he proclaimeth open warre, both againſt Chriſt, and all his members, plotting and purpoſing to oppugne the very ſaluation of the Church, though it be founded in Chriſt. Wherein he ſheweth both his impudency and furious madneſſe. *Michael* here ſignifieth Chriſt, as *Daniel* chapter the tenth, verſe thirteenth. This name is giuen to CHRIST in *Daniel*, becauſe hee is the firſt of the chiefe Dol. 1. 16. Princes, that is, he is the head of the Angels, who are chiefe Princes, as the Apoſtle ſaith-meth,

That

That Christ hath his Angels ioyned with him, is not to note any weakneſſe or want of ſtrength in Christ, alone to ouercome his enemies, but to ſhew, that as Christ effecteth great wonders in the world, ſo for the moſt part he doth it by inſtruments, and meanes; as ſometimes Angels, ſometimes men. But heere ſpecially it meaneth the Apoſtles, and their ſucceſſors: yea, and at this day all Chriſtian kings, princes, & potentates of the earth, and all others, which take part with Chriſt againſt the diuell, and his inſtruments.

Well, heere we ſee that theſe two Generalls, and grand Captaines *Michael* and the Dragon, doe muſter both their armies, ioyne battell, and fight a pitched field, the euent and ſucceſſe whereof is this, that the Dragon and his Angels goe downe. O bleſſed ſucceſſe may wee ſay! For if the Diuell had preuailed, it had beene woe to vs; ſith this battell was about [illegible] concerning the very ſaluation of mankind by Chriſts death and reſurrection. Wee know how the Diuel ſet vpon Chriſt alone to tempt him vnto ſinne, that ſo hee might ouerthrow the worke of our redemption, ſuppoſing in this combate or Monomachie to haue got the day: but he preuailed not. Afterward how ſtrong-

ly did hee oppugne him by his Angels? I meane the Scribes and Pharisees, the high Priests and Elders of the people, yea, all the Diuels in hell, and his whole infernall army, not onely in murthering and crucifying his naturall body, but also in vsing all forcible and cunning meanes to keepe him downe, that hee might neuer rise vp againe; as the great stone vpon his tombe, the sealing of it, the watch set to keepe it. For the Diuel knew right well, that if Christ rose againe, he should lose the field: For the resurrection
Rom.4.25 of Christ is our actuall iustification, *And Christ was mightily declared to bee the Sonne of God by his resurrection from the dead*. Well, doe the dragon and his angels what they can, yet Christ is risen againe, and hath spoiled principalities and powers; yea, all the infernall army. and hath made a shew of them openly, and hath led them all in triumph vpon his cross: so that we see in this first and greatest battell the Diuel hath the foile. And it is further said, *that this Diuel and all his Angels were cast out of Heauen, and their place was no more found*: which is not to be vnderstood of their first casting out of Heauen, immediately after their creation. For at that time they were no Diuels, nor

enc-

enemies to the Church, but Angels of light: but now ſince their fall, and ſince they were Diuels; they are ſaid to bee caſt out of Heauen, not becauſe they euer came in Heauen ſince they were Diuels, but becauſe they can no longer impeach the Church touching her bleſſed eſtate in Heauen. They are without all hope to diſpoſſeſſe her of her inheritance: for that is ratified, and made ſure vnto her in the death and reſurrection of Chriſt. And for this cauſe it is ſaid, that the Diuel hath no more to doe in Heauen: that is, he cannot for his heart ouerthrow the ſaluation of Gods children. *For who can lay any thing to the charge of Gods choſen? It is God that iuſtifieth, who ſhall condemne? It is Chriſt which is dead: yea, or rather, which is riſen againe, &c.* Rom.8.33 True it is indeed that this battell is ſaid to bee in Heauen, that is, about Heauenly things; yea, about the higheſt points of Heauen, which is ſaluation or damnation: for the Diuel vpon this very point, hath from the beginning mightily wreſtled and ſtruggled with the Church, and doeth euen vntill this day: but bleſſed be God, that hee cannot, nor ſhall not preuaile againſt any one of Gods Elect. For our Lord Ieſus ſaith, *I giue vnto them eternall life, & they ſhall neuer periſh,* Ioh. 10.28

neither ſhall any take them out of my hand: my Father which gaue them mee, is greater then all. Neither ſhall any plucke them out of my hand. Againe, *All that the Father giueth me, ſhall come vnto me. And this is the Fathers will which hath ſent me, that of all which he hath giuen me, I ſhould loſe nothing, but ſhould raiſe it vp againe at the laſt day.*

Now further wee are to obſerue, that as Chriſt in his owne perſon hath once prenailed in the maine battell againſt the diuell, ſo his Church militant ſhall likewiſe alwayes preuaile through him. For it is written, *The gates of hell ſhall not preuaile againſt it.* Mat. 16. Verſe 9. *And the great dragon, that old ſerpent, called the Diuel and Satan was caſt out, which deceiueth all the world: He was euen caſt into the earth, and his angels were caſt out with him.*

Now becauſe the diuel cannot ouerthrow the ſaluation of Gods elect, hee is ſaid to *be caſt out of Heauen into the earth*: that is, amongſt earthly and carnall men, that he may exerciſe his tyranny, and wreak his malice vpon them. For he hath power giuen him to tyrannize ouer them at his pleaſure, and the Apoſtle ſaith, *hee worketh in the children of diſobedience, & taketh them captiue to doe his will.* Ephe. 2. 2. Reu. 12. 10. *Then I heard a loud voyce in Heauen, ſaying:*

Now

Now is ſaluation, and ſtrength, and the Kingdome of our God, and the power of his Chriſt: for the accuſer of our brethren is caſt downe, which accuſed them before God day and night.

Heere is the triumphant ſong of victory, which all the Saints and Angels doe ſing vnto God, praiſing and magnifying his power, and the power of his Sonne Chriſt, for ouercomming the Dragon, and giuing the victory to the Church through Chriſt. For now with great ioy and loud voyces they ſing and ſay, that the Churches ſaluation is ſealed and made ſure vnto her for euer. It can neuer be ſhaken. The diuel is foyled and caſt down into the earth.

Theſe ſongs of ioy after great victories are of great antiquity in the Church; as we read of the Children of *Iſrael*, after the ouerthrow of *Pharaoh* and his army in the red Sea: of *Deborah*, after the great victory ouer *Siſera*, of the women that ſung after the victory of *Goliah* by *Dauid*.

The Diuell is called the accuſer of the brethren for two cauſes. Firſt, becauſe he accuſeth Gods Elect of much ſin, and calleth for iuſtice againſt them day and night at Gods hands, that they might be condemned vpon

ſuch

ſuch Articles as hee is able to proue againſt them: for hee knowing right well that the Iudge of all the world is a iuſt God, and muſt needes deale vprightly, doeth daily vrge him to doe iuſtice vnto ſinners, being willingly ignorant that all Gods people, though ſinners, are cleared and diſcharged in Chriſt.

Another reaſon is, becauſe of the calumniations, reproches and ſlanders, which in all ages, at all times, and in all places and countries, hee hath alwayes vniuſtly raiſed vp againſt the true worſhippers of God.

Verſe 11. *But they ouercame him by the blood of the Lambe, and by the Word of their teſtimony, and they loued not their liues vnto the death.*

Heere is ſhewed that the Churches victory ouer Satan and Hell, is not through any power or might of her owne, but *by the blood of the Lambe, and the Word of the teſtimony*; that is, the Word of God, which they witneſſe, profeſſe, loue, and ſticke vnto euen vnto death.

Verſe 12. *Therefore reioyce yee Heauens, and yee that dwell in them. Woe to the inhabitants of the earth, and of the ſea: for the Diuel is come downe vnto you, which hath great wrath, knowing*

knowing that he hath but a short time.

Here againe the Saints and Angels, and all the blessed company of Heauen, are called vpon, and exhorted to reioice, because the diuel and his Angels are cast out, and the Elect haue the victory ouer him through the blood of the Lambe, and because the saluation of the Church is sealed vp, and God onely raigneth through Christ. Which all are matters of so great moment, that not onely the Church militant is stirred vp to reioyce herein, but euen the Church triumphant also, that is, the spirits of iust and perfect men. But on the contrary, here is fearefull woe denounced against *the inhabitants of the earth, and of the sea*: that is, all Papists, Atheists, Worldlings, and Reprobates. For sith he cannot haue his will of the Church, yet he will haue his will, and wreake his malice vpon them, by hardning their hearts, and blinding their eyes, and making them his slaues and vassals, to fight for his Kingdome against Christ, against his Church, against all goodnes, and all good men. Therefore is added, why the Diuel is in such a rage with the world, and commeth vpon them in so great wrath and fury, to wit, because *hee hath but a short time*: that is, because his Kingdome draweth

to

to an end, therefore he doth so bestirre him.

Verse 13. *And when the Dragon saw that he was cast vn to the earth, he persecuted the woman who had brought forth the man child.*

Now the Diuell seeing himselfe cast out of Heauen, so as hee cannot impeach the salvation of the Church, he raiseth vp horrible persecutions against her by his Instruments heere in the earth, labouring to roote her out if it were possible: for being ouercome of the head, he doth now with might and maine set vpon the body; and what horrible stormes hee hath in all ages, specially in these last dayes raised vp, and daily doeth raise vp against the Church, both the Scriptures and all Church stories doe abundantly declare.

Verse 14. *But to the woman were giuen two wings of a great Eagle, that she might flye into the Wildernesse, into her place, where she is nourished for a time, and times, and halfe a time, from the presence of the Serpent.*

These two wings doe signifie all the wayes and meanes of euasion, which God gaue to his Church, when hee deliuered her from the hands of her pursuers and persecuters: and also her swift flight from them, and all their malicious practices. For although the Church cannot absolutely flye from the presence of the

the Diuell, with her Eagles wings being so vnspeakeably swift as he is; yet after a sort she is said to flye from him, and his presence, when the power of the Tyrants and Persecutors which hee raised vp, cannot ouertake her, to murder and kill her. But as touching her flight to the Wildernesse, and her lodging and nourishment there, by Gods prouidence, in the middest of all penury and extremity, wee haue sufficiently heard before in the sixth Verse, and therefore heere I surcease to speake any further of it. As concerning the space and continuance of her nourishment in the wildernesse, which is here set downe to be *a time, and times, and halfe a time*, it is the same that the thousand two hundred and threescore dayes, mentioned in the sixt Verse; and the 42. moneths mentioned, Chap. 11. Verse 2. and the three dayes and a halfe, mentioned Chap. 11. ver. 6. as before hath beene shewed.

And the Serpent cast out of his mouth water after the woman like a flood, that hee might cause her to bee carried away of the flood. Ver. 15.

Now the Church being secretly hid and nourished by Gods prouidence in the wildernesse, so as the Deuill and his instruments can-

cannot find her out, nor come at her, hee taketh another course, and casteth about another way to annoy her, and that is by casting a flood of water after her to drowne her withall. Whereby is meant, the innumerable lies, reproches and slanders, which he raiseth vp by sundry Heretikes against her in all ages; as the Arrians, Donatists, Papists, and such like, and all to bring her into the hatred of Princes, Potentates, and all that were in loue with her; that sith otherwise he could not preuaile against her, yet at least he might vtterly sinke her in this gulfe of reproches.

Verse 16. *But the earth holpe the woman, and the earth opened her mouth, and swallowed vp the flood which the dragon had cast out of his mouth.*

The same God which first deliuered the Church from the violence and fury of Satan, and afterward cast him out of Heauen, and gaue her victory ouer him; and after that againe miraculously hid her, and preserued her in the wildernesse, doeth not now at a dead lift forsake her, nor suffer her to be drowned in this flood of reproches, and vniust calumniations, which the dragon cast vp after her; but causeth the *earth to helpe her, and to swallow vp the flood:* That is, he vseth

all creatures in the earth to helpe his Church: and not onely so, but also he stirreth vp many earthly and carnall men to defend the Church, and to take part with her against her enemies. As sometimes hee did *Cyrus*, *Ebedmelech*, *Nabuzaradan*, *Gamaliel*, and sundry others, whose power and policy hee vsed for the good of his Church, and for the drying vp of that flood of reproches, which Sathan hath in all ages cast vp against her. And God be thanked, wee see at this day that this flood of slanders and calumnies, which Papists and Atheists cast out against the Church, and her particular members, doe dry vp daily, and shall dry vp more and more, being drunke in by the earth. And the Church doth still stand vnmoueable, and shall stand and continue euen vnto the end of the world.

Then the Dragon was wroth with the woman, Ver. 17.
and went and made warre with the remnant of her seede, which kept the Commandements of God, and haue the testimony of Iesus Christ.

Heere we see there is no end of the Diuels malice. He is infatigable in mischiefe: though he haue neuer so many foyles, yet he will neuer giue ouer, but begin againe. For where-

as

a) he could not preuaile against the woman, to cast her out of Heauen, by impeaching her election and saluation in Christ, nor yet roote her out of the earth by persecutions, being hid in the Wildernesse, and locked vp in the priuy Chamber of Gods Prouidence, as sometimes young *Ioash* was locked vp in the
King.11.2. Priests Chamber from the fury of *Athaliah*: now he goeth another way to worke, and setteth vpon her in her seede and posterity, which remaine in the earth vnto this day. So that now sith he cannot doe what mischiefe he would against the Church, yet will he doe what he can: seeing he cannot wound her in her head, yet will he bite, and pinch at her
Gen.3.15. heele; as it is written, that *he should bruise her heele*. And as it is the malice of Satan against the Church, so is the rage and fury of all his members, euen all the wicked and vngodly, against the true worshippers of God. They are restlesse in malice and in mischiefe: if they cannot vexe them one way, they will try another: if they cannot touch them in their liues; yet will they molest them in their goods and good name: if they cannot doe what they would, yet will they doe what they can: they will neuer giue ouer: if they can spight them in the least thing that

is, they shall be sure of it. For they are as full of venime as a Toad, and as full of malice to Christ, as an Egge is full of meate.

And I stood on the Sea sand. Ver. 18.

Now *Iohn* affirmeth that hee stood vpon the Sea sand, to behold the Beast which riseth out of the Sea in the next chapter, or else *ἐστάθην.* because the Greek word may be of the third person, which is, he stood; that is, the dragon stood, it may beare this sense, that the Diuel stood vpon the Sea sand, as it were working and framing out of the Sea his chiefe instrument, which is the Beast now following to be spoken of.

CHAP. 13.

WE haue heard in the former chapter the description of the Church, and of her arch-enemy the Diuel, and of the battell betwixt them, with the successe therof. Now in this chapter wee are to heare of the dragons two great instruments, whereby hee fighteth against the woman: that is, the Roman Empire, and the Papacy. For by these two, as it were his two hands, he hath in all ages, from the Apostles time to this day, most cruelly assailed, & afflicted the Church. Therfore the maine drift of this chapter is, to

describe at large these two beasts, together with all their beastly proceedings. So that this chapter may fitly bee deuided into two principall parts.

The first is a description of the Roman Monarchy, when it was at the highest pitch, vntill the 11. verse.

The second is a description of the Papacy; when it was in his pride, and exaltation: in all the verses following vnto the end of this chapter.

In the first of these two maine branches, the Roman Empire is diuersly described.

Ver. 1. First, of the petigree thereof.

Verse 2. Secondly, of her seuen seuerall gouernments.

Verse 3. Thirdly, of her great & outstretched power.

Fourthly of her victories.

Fiftly, of her blasphemies.

Sixtly, of her fury, rapine, and pride.

After this is set down the wound, which was made in the Empire, with the curing of the same.

V. 4, 5, &c. Lastly, is set downe the great and admirable power, and authority of the Roman Empire, which ruled ouer a great part of the world, and had many nations subiect vnto it, specially, when the Popes were the heads thereof.

In

In the second maine part is the Papacy very liuely described.

First from the petigree thereof, which is of the earth. Ver. 11.

Secondly, from the ciuill and Ecclesiasticall power thereof, which is pretended to come from Christ, although in truth it is of the diuel.

After this is set downe that the Papacy should be as mighty, and performe as much in the seruice of the Dragon against God, as euer the Empire of the heathen could doe, both by authority and force, and especially by lying wonders. Ver. 12. 13.

Then it is shewed, that as the Papacy did in substance of matter set vp and restore againe the old Roman tyranny to be worshipped, and wondred at; so hath it framed an Hierarchie or Ecclesiasticall gouernment, after the very forme and president of the ancient Roman tyranny; which is indeed so like it, that it is called the liuely image thereof: and hee hath by his Clergy and their iurisdiction, put such life and spirit into this Image, that it spake with authority and power in all Countries and Kingdomes; so much that whosoeuer would not submit himselfe thereunto, and both professe Ver. 14. Ver. 15. Ver. 16. 17.

and practise popery, and yeeld himselfe wholy to the Papacy he should dye for it.

Last of all, is described and discovered from the numeratiue letters of the name of the second beast, both who he was, and from whence he should spring.

Verse 8. *And I saw a beast rise out of the sea, having seuen heads and ten hornes, and vpon his hornes were ten Crownes, and vpon his heads the name of blasphemy.*

First, wee are to vnderstand that a beast in the Scripture doth signifie a Kingdome, or Monarchy; and that not in respect of the ciuill power thereof, which is of God, as it Rom. 13. is written, *There is no power but of God:* but in respect of the tyranny, cruelty, ambition, pride, and other such like beastly qualities thereof, which are of the Diuel: and therfore this beast is said to ascend out of the bottomlesse pit, chap. 17. ver. 8.

This word beast is thus taken in the seuenth of *Daniel*, where the three great Monarchies of the Babylonians, Medes, and Persians, and of the Grecians, are compared for their pride, rapine, & cruelty, to a Lyon, Dan. 7. 17. Beare, & a Leopard. The Angel in that chap. saith expresly, that these beasts were Kings, that is, kingly gouernments or Dominions.

By the Beast in this place is meant the Roman Monarchy, not in regard of the ciuill power thereof, but especially in respect of the tyranny of it, in oppressing the Church.

By the Sea heere is meant the troublesome state of the nations: as it is taken, chapter 4. ver. 6. and chap. 21. ver. 1. For from the boyling and broyling estate of the former kingdomes, and heathen nations, which were as a raging sea, did the Roman Empire spring vp, as all stories doe witnesse. And the Prophet *Daniel* doeth flatly teach, that through the diuision of the Greeke Empire, which fell out in the posterity of *Alexander* the Great, especially betwixt his two sons of *Ptolomeus* and *Seleucus*, this Roman Monarchy by degrees made a head, till at last it came to this pitch, which now we shall heare of. Dan. 10. 11.

By the seuen heads of this Beast, are meant the seuen seuerall gouernments of the Roman Empire. First, by Kings. Secondly, by Consuls. Thirdly, the Decemuiri. Fourthly, by Dictators. Fiftly, by Triumuiri. Sixtly, by Emperors. And lastly, by Popes, as hereafter shall more plainely appeare. chap. 17. 9.

By the ten hornes of this beast, is meant the great power and large dominion of the Roman Empire, or as the Angel himselfe doth chap. 17. 12.

expound it, thereby is meant ten Kings, that is, many Kingdomes, which should bee subiect to the Roman Monarchy, & wherein in very deed the power and strength of the Empire did consist. For by these hornes the Roman Empire did not onely push down other Nations: but especially doth against the Church, and as it were, cruelly gore the sides thereof.

Now then wee see that the Romane Emperors both in hornes and heads, were like their Father the Diuel or the Dragon.

By the ten crownes vpon his ten hornes, are meant his great and manifold victories ouer other Countries and Kingdomes.

The hornes of the Beast are said to bee crowned and not his heads, because the Roman Empire hath alwayes more preuailed by power then by policy, by strength then by subtilty. But the Dragon hath his heads crowned, and not his hornes, because he hath alwayes done more hurt by policy, then power, by subtilty then strength. One thing in all this is greatly to be heeded, that the holy Ghost in this Chapter doth specially speake of the Romane Monarchy, as the Popes were heads thereof, or as it was vnder the dominion of the Popes in their pride

when

when as the Emperours were almost troden vnder foote: and not simply and solely, as the Emperours were heads thereof.

Moreouer, it is said, *that vpon the seuen heads of this beast was written the name of blasphemy.* For besides the blasphemies of *Caligula, Nero, Domitian, Diocletian, Iulianus,* and the other old heathenish, and persecuting Emperors, which haue arrogated vnto themselues diuine honour, wee shall anon heare of the surpassing blasphemies of the Popes against God, and all goodnesse. Ver. 4.5.

And the Beast which I saw was like a Leopard, and his feete like a Beares, and his mouth as the mouth of a Lyon, and the Dragon gaue him his power, and his throne, and great authority. Ver. 2.

Heere the Roman Empire is described of the likelihood of qualities, which it had with the other three Empires going before it. For first, it is compared to a Leopard, for swiftnesse to prey vpon others; and also for fiercenesse, and subtilty, as did the Grecke Monarchy. Secondly, it is compared to a Beare for rapine, and rauening, as the Monarchy of the Medes, and Persians. Thirdly, it is compared to a Lyon for pride and insolency, as the Monarchy of the Chaldeans.

deans. So then by this description it is very cleere that this Beast signifieth the Roman Monarchy, because it containeth in it the whole power of the other three Empires: and is heere described as a compound of diuers beastes, yea, as a very Monster of Monsters, hauing the body of a Leopard, the feete of a Beare, and the mouth of a Lyon.

Moreouer, it is said, *that the Dragon gaue him his power, and his throne, and great authority.* Which plainely sheweth, that the power and authoritie of the Romane Empire is of the Diuel, in respect of the euill quality thereof; that is, fraud, rapine, and oppression. In which respect it is said to ascend out of the bottomlesse pit, as was declared before. But the substance of it, and the gouernment it selfe, was of God. *For the powers that be, are ordained of God,* as saith the Apostle.

Cha.17.8.

Rom.13.2

Verse 3. *And I saw one of his heads, as it were wounded vnto death: but his deadly wound was healed, and all the world wondred, and followed the beast.*

Heere *Iohn* in a vision seeth one of the seuen heads of the Beast, almost wounded vnto death. There be diuers and differing opinions

opinions of the learned, touching this wound of the Empire, both when it should bee, and how, and by whom. Some vnderstand it of the death of *Iulius Cæsar*: some of *Nero*: some of the oppression of the Gothes and Vandales: some of the great preuailing of *Iohn Husse*, and *Ierome* of Prage in the greatest part of *Bohemia*. But to let all these passe, if we doe wisely consider and weigh with our selues, that by a Beast in this place, is not meant any lawfull administration of gouernment, but a tyranicall power in persecuting the Church, wee shall finde that a head of the Beast was then wounded, when *Constantine* the Great slew *Maxentius* and *Licinius*, the two last persecuting Emperours, set vp true Religion, and brought peace to the Churches. For hereby the Roman Empire was greatly wounded, as touching the tyranny of it. The holy Ghost doeth not set downe which of the seuen heads were thus wounded, but in generall saith, one of them. Now it is very probable, that he meaneth the sixt head: For wee doe not reade of any such wound in the former fiue which were past. Neither can it bee vnderstood of the seuenth head, which was the Papacy, because it receiued

no

no such wound as yet. It followeth then, *that the wound was in the sixt head*; that is, in the Empire. But wee reade of no Emperour that did so wound the Beast, as did *Constantine* the Great. And therefore it is very probable; nay, an hundred to one, that the Holy Ghost heere poynteth at him.

But it followeth, that his deadly wound was healed, to wit, by these wicked Emperours which succeeded *Constantine*, as *Constantius, Julianus, Valentius*, and others, which afresh did set vp Idolatry, and persecuted the Church. Now vpo the healing of this wound, it is said, that all the world wondred, and followed the Beast: that is, many Nations, or the greatest part of the World did submit themselues to the Roman tyranny. For sure it is, some Kingdomes were neuer subiect to the Empire of *Rome*, as some part of *Asia*, and some part of *Affrica*.

ver. 4. *And they worshipped the Dragon which gaue power vnto the Beast, and they worshipped the Beast, saying: Who is like vnto the Beast? who is able to warre with him?*

Now is shewed how all the subiects of the Roman Empire, did worship the Dragon: that is, they maintained that worship,

ſhip, which he liked and loued; that is, the worſhip of Idols, which the Apoſtle calleth *the worſhip of Diuells.* And it is ſaid alſo, *they worſhipped the Beaſt*: that is, they did all with one accord ſubmit themſelues both to the Religion, and authority of the Beaſt: that is, to the Popes, as they were the ſeuenth head of the Empire: For as I ſaid before, ſo I ſay againe, the holy Ghoſt heere ſpeaketh of the Empire, when it was in the greateſt glory and exaltation; yea, when all the World wondred and followed the Beaſt; yea, when all admired the great and large dominion of the Roman Empire, and ſaid within themſelues, Who is like vnto the Beaſt? Who is able to make warre with him? Now the Empire of Rome was neuer ſo great and powerfull, as when the Popes were heads thereof, I meane when they executed the whole ciuill iuriſdiction of the Empire, beſides their Eccleſiaſticall power, which now did both meete in one. For now the Papacy was aloft, and the Roman Empire ioyned with it: ſo that the eyes of the World were dazled with the pompe and magnificence thereof, and they ſaid, What is like vnto it? Or who is comparable to the Pope, the ſeuenth head there-

1. Cor. 10. 20, 21.

thereof? For then the blind world thought, that the power of the Pope was not onely aboue all things in this World, but also did reach euen vnto Heauen and Hell. For they imagined that the Pope might carry to Heauen whom he would; and whom hee would, he might cast downe to Hell: and therefore who could warre with the Beast? And thus we see the reason of their wonderment, and of their speech. All stories and experience it selfe doe shew, that there was never any power in the World so wondered at, as the vsurped power and Maiesty of the Pope, after hee came to bee the head of the Roman Monarchy. For then the World supposed that he had power, euen as God: and that he might depose, and set vp Kings and Emperors at his pleasure. Then it is cleere, that vnder the dominion of the Popes, Rome hath beene in her highest exaltation and glory. For the Papacy was the seuenth head of the Beast, whereby the Whore of *Babylon* was supported in her most magnificall pompe and pride.

Verse 5. *And there was giuen vnto him a mouth that spake great things and blasphemies, and power was giuen vnto him to doe forty two moneths.*

And

And he opened his mouth vnto blasphemy against God, to blaspheme his Name, and his Tabernacle, and them that dwell in Heauen. Ver. 6.

Heere are set downe the proud and blasphemous speeches, both of the old and new Roman Empire; and of the old and new Roman Emperors. For this Beast (as I said before) comprehendeth all the Roman Empire, both vnder the Heathen Emperors, and the Popes. Touching the great things, and blasphemies, which the old persecuting Emperours haue belched out against the God of Heauen, it would require a volume to set them downe in particulars. I will therefore only mention two or three for examples sake: As first that of *Caius Caligula*, which would haue his Image set vp in Temples to be worshipped as God; and that the people should sweare by his name. *Nero* also did openly blaspheme the Name of Christ, and required diuine honour to bee giuen vnto him. *Domitian* commaunded that hee should bee called God and Lord. Many others required the like things: and so all the World wondered and worshipped this blasphemous beast. Now as the sixth head, which was the old Empire of Rome, was full of

the

the names of blasphemy; so the seuenth head, which is the new Empire vnder the dominion of the Popes, which he here chiefly speaketh of, did most of all blaspheme. For the Pope did challenge vnto himselfe all power both in Heauen and Earth: hee would be worshipped as God: hee vsurped authority ouer the Word of God: hee did take vpon him to forgiue sinnes. He did most blasphemously incroach vpon all the Offices of Christ, as King, Priest, and Prophet. He hath commanded the Angels. Hee hath erected blasphemous images, and caused Pictures to be made of the Godhead. Hee boasteth and craketh great things of his papall power, of *Peters* Keyes, of *Peters* Chaire, of *Peters* succession, of his Miracles, of his two Swords, and of his manifold prerogatiues royall. One of the Popes poisoned his God: another cast his God into the fire: another would eate his Peacocke in despite of God. Some of them counted the Religion of Christ a tale or fable, some dranke to the Diuell, some said, they could doe as much as God. It were infinite to set downe all their blasphemies: for it is said of the Whore of *Babylon*, that *shee was full of the names of blasphemy*. Let this suffice for the vnderstanding of this text, that as the olde-

theuish

theniſh Emperours did blaſpheme, ſo the Popes being heads of the Empire, did moſt of all blaſpheme. And as it is heere ſaid, they did not onely blaſpheme the Name of God, but alſo did open their blacke and blaſphemous mouthes againſt *his tabernacle*; that is, his Church, calling it a company of Heretickes, Schiſmatickes, Apoſtates, and ſuch like; *and alſo againſt them that dwell in Heauen*, that is, the ſpirits of iuſt and perfect men which are in Heauen, as *Luther*, *Caluin*, *Melanthon*, and ſuch like.

Moreouer, it is to be noted, that this mouth was giuen vnto this monſtrous Beaſt, thus to blaſpheme and ſpeake great things. But this is to be vnderſtood, that it was giuen in the wrath and iuſt iudgement of God vpon the World, to plague them withall, becauſe they regarded not the knowledge of the truth. But it is added, that this power of the Beaſt thus to worke his actions, was limitted vnto 42. moneths; ſo that although he rule and rage for a time, yet ſhall hee not long continue.

And it was giuen vnto him to make warre with the Saints, and to ouercome them; and power was giuen vnto him ouer euery kindred, and tongue, and nation. Verſe 7.

Therefore

Therefore all that dwell vpon the Earth, shall worship him, whose names are not written in the Booke of life of the Lambe, which was slaine from the beginning of the world.

These two Verses doe set foorth the great power which was giuen to this Beast, both in fighting against Gods people, and also ouercomming of them, & murdering of them by heapes. As wee read of thousands murdered in the first ten persecutions, and ten thousands by the Popes, since they came to exercise the ciuill authority and iurisdiction of the Roman Empire, and that in all Countries and Kingdomes of Europe; as it is heere said, that *power was giuen vnto him ouer euery kindred, and tongue, and nation.* And it is added, that *all that dwell vpon the earth*, that is, all the subiects of the Roman Monarchy, shall worship the Beast, and make a God of him; as we reade they haue done. And the chiefe motiue thereof, was his blasphemous mouth, boasting and threatning great things if any did withstand him: and also his mighty power and authority, whereby hee bare downe all before him. For if any did but mute against him, he was sure to smart for it. And thus through his tyrannicall power he subdued all Nations vnder him, and made them

them ſtoupe and fall downe and worſhip him. But it followeth, that for all this, none of Gods Elect did worſhip him, or ſubmit themſelues to his religion, and authority, but onely thoſe that *dwelt vpon the earth*, that is, earthly men: as Papiſts, Atheiſts, and Reprobates, and all ſuch, *whoſe names are not written in the booke of life.* Chriſt, is called the Lambe ſlaine from the beginning of the world, becauſe the ſauing power of his death was from the beginning of all beleeuers, although hee was not actually exhibited vntill the fulneſſe of time.

If any man haue an eare, let him heare. If any lead into captiuity, he ſhall goe into captiuity: if any kill with a ſword, he muſt be killed by a ſword. Heere is the patience and the faith of the Saints. Verſe 9. 10

Here is ſhewed, that the things ſpoken of this great Beaſt, are very ſecret & myſticall, & can be vnderſtood of none but thoſe onely, whoſe eares and eyes God openeth to heare and ſee, & vnderſtand, that is, the very Elect of God: as for all Papiſts & worldlings, their eares & eyes are ſealed and ſhut vp, they cannot vnderſtand them, but do ſtill worſhip the Beaſt, aſcribing vnto him diuine power and honor.

In the 10. verſe the iudgement and vengeance

geance of God is denounced againſt the Roman Monarchy, both former and latter, which as it hath long oppreſſed the Church with cruell bondage, and drawne thouſands into perpetuall captiuitie ; ſo it ſelfe alſo ſhould be caſt downe, with all the adherents thereof, both in this life, and that which is to come. For as the Roman Empire did tyrannize ouer the world, and led millions into ſpirituall captiuitie and bondage : ſo heere it is auouched, that according to the iuſt law of quittance, it ſelfe ſhould bee brought to the ſame lore. And as this beaſt had murdered many by the ſword ; ſo hee himſelfe muſt bee murdered by the ſword alſo, as the Apoſtle ſaith, *God is iuſt, and therefore will recompence tribulation to them that trouble his Church.* Now all this ſeemeth vnto mee, to be a cleare propheſie of the fall and finall deſtruction of the Roman Empire, which indeede conſidering the pitch that it was at, may ſeeme a thing ſtrange and incredible: and therefore the holy Ghoſt ſtirreth vs vp to attention in the 9. verſe, as to a thing of great wonderment, and admiration: for if the Roman Monarchy fall, the Papacy muſt of neceſsity fall with it. For the Roman Empire is that Beaſt, which beareth vp the whore of

2. Theſ. 1. 6.

Babylon,

Babylon, as appeareth in the 17. Chapter of this Propheſie, where wee ſhall (God willing) plainely, and at large heare of the ioynt deſtruction of them both together.

It is added: *Heere is the patience and the faith of the Saints.* That is, heere is required great patience of all Gods children, to waite and tarry till the performance and accompliſhment of thoſe things, and alſo faith and full aſſurance to beleeue, that they ſhall in Gods appointed time come to paſſe. For few doe beleeue theſe things, and therefore waite not with patience for the accompliſhment thereof.

And I beheld another Beaſt comming out of the earth, which had two hornes like the Lambe, but he ſpake like the Dragon. Ver. 11.

Hauing deſcribed the firſt Beaſt which is the Roman Empire: now the holy Ghoſt commeth to deſcribe the ſecond Beaſt, which is the Papacy, or the Kingdome of the great Antichriſt: for although he be deſcribed before in regard of his Monarchy, that is the ciuill iuriſdiction, which he exerciſed as he was the ſeuenth head of the Beaſt, and head of the Empire; yet here he is deſcribed after another ſort, that is, according to his Eccleſiaſticall authority: and there-

gee he is called another beaſt, or a beaſt diſ-
Rong from the former, in that hee exerciſeth
w.other power, beſides the power of the
Heathen Emperours of *Rome*, which is his
ſpirituall Iuriſdiction, in which reſpect he is
called the falſe Prophet.

This ſecond Beaſt riſeth out of the earth,
as the former roſe out of the Sea: then it ap-
peareth that Antichriſt is, by his breed, a ſon
of the earth; obſcurely borne, and by little
and little creeping vp out of his abiect eſtate
as did the Turke. It is heere moſt truly ſaid
that the kingdome of Antichriſt ariſeth out
of the earth, and is the very breed of the
earth: for aſſuredly it neuer came from
Heauen. It was firſt hatched out of coue-
touſneſſe, ambition, pride, murders, treaſons,
poyſoning, ſorceries enchantments, and ſuch
like. For all ſtories doe ſhew, that from theſe
rootes the Papacy grew to his exceeding
height and altitude.

This ſecond Beaſt hath *two hornes, like the Lambe*; Whereby is meant his ciuill and
Eccleſiaſticall power, or his Kingdome and
Prieſt-hood; which hee falſly pretended to
come from the Lambe: & therefore he giueth
in his armes two keies, and hath two ſwords
carried before him. So *Boniface* the eight
ſhewed

ſhewed himſelfe one day in apparell as a Pope, and the next day in armour as the Emperor; and the two hornes in the Popes Miter are ſignes hereof. But the Holy Ghoſt here telleth vs, that theſe two hornes are not the hornes of the Lambe, but onely *like* the hornes of the Lambe: for hee receiued not his power from the Lambe Chriſt; but from the Diuel, that is, the dragon with ten hornes. Then thus it is, the Papacy is the ſeuenth head of the firſt Beaſt, that is, the Empire; and yet a Beaſt by it ſelfe, with two hornes like the Lambe, in reſpect of his ioynt power and authority, both Eccleſiaſticall and ciuill, in which reſpect hee is called euen the eight: & one of the ſeuen, cha. 17. 11.

Although this ſecond *Beaſt haue two hornes like the Lambe, yet hee ſpake like the dragon*, that is, all his words and workes, practices and proceedings, lawes and decrees, are for the dragon, of whom hee hath his power and throne, and great authority. So that whatſoeuer he pretendeth in religion, and matters of Gods worſhip, as though hee would bee like the Lambe; yet aſſuredly hee is altogether for the dragon and the diuel: hee is aſſured vnto them: as all experience doth manifeſtly witneſſe.

Verse. 12. *And he did all that the first Beast could doe before him: and hee caused the earth, and them that dwell therein, to worship the first Beast, whose deadly wound was healed.*

Heere is shewed that this second Beast was as mighty and strong as the first Beast, and could doe as much as he, euen in his presence. Whereby is noted the great power and authority of the papacy, in performing as much in the seruice of the Dragon against God and his Church, as euer the Empire of the Heathen, and those wicked Emperours could doe: yea, hee did much more against Christ, and his Religion, then euer the persecuting Emperours could doe, euen then when they were at their highest pitch. And all this hee did in his presence, that is, in the sight and open view of the whole Empire, or whole world.

And hee caused the earth, and them that dwell therein, that is, all Papists, and worldlings, *to worship the first Beast,* that is, to receiue the worship and Religion of the old Roman tyrany, which set vp and maintained Idolatry. So then, although the power in the Papacy came vnder the name of Christ, yet in truth it was the same with the power of the persecuting Empire: for the Heathen Empe-

Emperours condemned the true worſhip of God, and ſet vp falſe worſhip, euen the worſhip of Diuels, which is Idolatry, and ſo doe the Popes alſo. So then wee ſee that this ſecond Beaſt is all for the firſt Beaſt, that is, hee leuieth all his power and authority, to ſet vp the worſhip and Religion of the old Roman tyrants; and to force all men by cruell lawes and decrees, to receiue & embrace the ſame. So this ſecond Beaſt is nothing better then the firſt, nay in truth, a great deale worſe.

And he did great wonders, ſo that he made fire to come downe from Heauen on the earth, in the ſight of men. Ver. 13. 14.

And deceiueth them that dwell on the earth, by the ſignes which were permitted him to doe in the ſight of the Beaſt, ſaying to them that dwell on the earth, that they ſhould make the image of the Beaſt, which had the wound of a ſword, and did liue.

Theſe 2. verſes do containe 2. ſpeciall things: the one is, the falſe & fained miracles of Antichriſt: the other is, the curſed effect thereof.

To the firſt, which is the wonders and myracles which Antichriſt ſhould worke, it is heere ſaid, that hee ſhould *make fire come downe from Heauen*, as *Elias* did. The meaning whereof is not, that the Popes

could indeede cauſe fire to come downe from Heauen, as *Elias* did: but in the opinion of the blind world they ſeemed to haue as great power as *Elias* had. For partly by counterfeite miracles, and partly by ſome ſtrange things done by the power of Satan, the ſeduced world hath verily beleeued, that the Pope and his Clergy had as great power to worke miracles as euer had *Elias*.

Touching the ſecond thing, which is the effect of theſe wonders: It is heere ſaid, that the inhabitants of the earth, that is, Papiſts and Worldlings, were groſſely deceiued and deluded by them, euen by thoſe lying wonders, which were permitted him to do in the ſight of the beaſt, that is, in the face and open view of the Empire: According as the 2. Theſ. 2. Apoſtle foretold, that *the comming of Antichriſt ſhould bee by the effectuall working of Satan, with all power and ſignes, and lying wonders, and in all deceiuableneſſe of vnrighteouſneſſe among them that periſh, &c.* But concerning the Popiſh counterfeite ſignes and wonders, it is needleſſe to write, being ſo well knowne vnto all men, as they are, and ſo common and notorious in all ſtories.

Saying

Saying to them that dwell on the earth, that they ſhould make the Image of the Beaſt, which had the wound of a Sword, and did liue. Verſe 14.

Now Antichriſt hauing gotten the world vnder him, by his counterfeite miracles, doth lay his commandement on them, to make the Image of the Beaſt. Now what is heere meant by the Image of the Beaſt, is ſomewhat hard diſcuſſe: ſome thinke, that by the Image of the Beaſt, which had the wound of the ſword, and did liue, is meant the repairing, and the reſtoring of the decayed eſtate of the Empire, by the Popes, to his full ſtrength and vertue. Wee doe reade that the eſtate of the Empire vnder *Nero, Otho, Galba, and Vitellius*, was weake and feeble, in compariſon of that which it was before, vnder *Auguſtus, Tiberius*, and *Claudius*. We doe read alſo that the Gothes and Vandals made horrible rents and diſsipations in the Roman Emipre. We doe further reade, that the Empire was deuided and rent in pieces; ſo that there was the Emperour of the Eaſt, and the Emperour of the Weſt; yea at laſt, the Empire of the Weſt fell quite downe: ſo that for the ſpace of 300. yeeres and more, there was no Emperour of the Weſt, till the

Biſhop

Bishop of *Rome Leo* the third made *Charles* the great, the King of *France* Emperor. Then was the Empire of the West againe erected, and in time grew to as great an height vnder the dominion of the Popes as before; yea, far greater. Now I say, some doe take this restoring of the decayed estate of the Empire, by the Popes, to his former strength and power, to bee the *making of the Image of the Beast, which had the wound of a Sword, and did liue.* But for my owne part I cannot bee of that opinion; and my reason is, that the restoring of the decayed estate of the Empire to his former condition, was the setting vp of the Beast himselfe: for the Empire is the Beast, and not the Image of the Beast, for wee must needes grant, that the Beast and the Image of the Beast, are two seuerall things. But the Popes in recouering the Empire to his pristinate estate, set vp the Beast againe: and therefore not the Image of the Beast. Therefore the Image of the Beast, cannot be vnderstood of the restauration of the decayed estate of the Empire. Besides this, it is here said, that the inhabitants of the earth had a great hand in making this Image. But the inhabitants of the earth bare small sway in the recouering and erection of the

the Empire. (For therein the Popes were all in all, after it came into their hands) Therfore this cannot bee vnderſtood of the Empire, but of ſome other things; let vs then deligently ſearch out what may be the true meaning of this place. It muſt needes bee granted, that by the Beaſt, which had the wound of a ſword and did liue, is meant the recouered eſtate of the Empire, as before verſe 12. And by the Image thereof, I vnderſtand the forme of gouernement: for an Image doth ſignifie a likeneſſe, a ſimilitude, a figure or forme of a thing. And as in all ciuill and Eccleſiaſticall regiments, there is both a ſubſtance and a forme; a matter and a manner: ſo heere, hauing before ſet downe that Antichriſt had erected the ſubſtance and matter of the old Roman tyranny; now he ſheweth, that he ſhould alſo ſet vp the image & forme of the ſame. For before verſe 12. it is ſaid, that Antichriſt this 2. Beaſt cauſed the world to worſhip the firſt Beaſt, that is, to receiue and imbrace the lawes, worſhip, and Religion of the old Heatheniſh Roman tyrants, as before hath bin ſhewed. and now here is added, that he did not content himſelfe with cauſing the inhabitants of the earth to worſhip the old Beaſt, in the ſubſtance of his religion; but alſo

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he layeth Commandements vpon them, to make his image, that is, to erect an externall forme of Eccleſiaſticall gouernment, after the very paterne and forme of the gouernment of the old Empire; yea, ſo like it, that it is called the very Image of the ſame. For as the forme of gouernment vnder the old Emperours, was cruell and tyranicall, and altogether bent againſt the Church: ſo the forme of Eccleſiaſticall gouernment vnder the Popes, was cruell and tyrannicall, and altogether bent againſt the Church; and therfore heere it is called the Image of it: for it is as like it as it can looke. Then it followeth that Antichriſt hath ſet vp that externall forme of worſhip, which the Idolatrous Romanes of old vſed; and that he hath renued the perſecuting Empire, not onely in ſubſtance of matter, but alſo in forme of gouernment: and therefore I conclude, that the Popiſh Church-policy, and externall regiment, is the very Image of the Beaſt.

Heere the Inhabitants of the Earth are ſaid to make the Image of the Beaſt, becauſe they gaue their conſent to the making of it: for indeed the Popes themſelues were the chiefe Agents and doers in it.

Verſe 15. *And it was permitted vnto him, to giue a Spi-*

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rit vnto the Image of the Beast, so that the Image of the Beast should speake, and should cause that as many as would not worship the Image of the Beast, should be killed.

Heere is shewed, that this Image of the Beast was not a dead Image, but a liuing Image: for antichrist put a spirit into it; that is, life and power, & great authority; insomuch that this Image could speake, and not onely speake, but speake with great authority and terror: so as whosoeuer would not worship this Image, that is, submit himselfe to the Popish Hierachie, should bee put to death. But may some man say, how did this Image speake? I answer, by the Popes Clergy. For the Romish rabble of Cardinals, Abbots, Monkes, Priests, Friers, and all that cursed corporation, were the very breath, life, and spirit of this Image: I meane, that the life-blood of their externall regiment, did lye in the execution thereof by the Clergy, as it were in certaine Arteries and Veines. For what was their outward forme of gouernment, without this cruell execution of their stinging Clergy men, but as a dead Image without life? But when Antichrist had once consecrated and erected his Romish Priesthood, then did hee put life into his Image,

which

which before he had cauſed to be made and erected. Then we doe plainely ſee, that the popiſh Hierarchy is not a bare reſemblance of the old Roman policy, to ſtand as a picture on a wall, but hath a ſpirit put into it by the falſe Prophet, and ſpeaketh with ſuch power and terror in all Kingdomes, that it cauſeth all to bee put to death that will not ſubmit themſelues vnto it, and fall downe and worſhip the Beaſt. Who knoweth not this, that as many in the Countries as would not embrace Popery, and the old Roman tyranny, the Popiſh Clergy, their Inquiſitors, and other Officers, did condemne them in their Courts, as Heretikes, Schiſmaticks, and deliuered them ouer, being condemned, to the ſecular power to be put to death?

Ver. 16. *And he made all both ſmall and great, rich and poore, bond and free, to receiue a marke in their right hand, or in their foreheads,*

Ver. 17. *And that no man might buy or ſell, ſaue he that had the marke, or the name of the Beaſt, or the number of his name.*

Antichriſt is not content to murder and maſſacre in all countries, which wil not worſhip the Image of the Beaſt; that is, ſtoupe to his gouernement and authority: but he will goe yet a ſtep further, and will haue all ſorts of

of people brought in bondage vnto him, as his marked ſeruants. For as men vſe to ſet a brand vpon their ſheepe and other cattle, and to eare-marke them, that it might openly and manifeſtly appeare to whom they appertaine: ſo doth Antichriſt this Romiſh Beaſt, cauſe all men in all Kingdomes to carry in open view his marke or brand, whereby all may ſee that they doe appertaine vnto him.

It is heere ſaid, that all the vaſſals of Antichriſt, of what degree, eſtate or condition ſoeuer, muſt receiue this marke in their right hand, or in their forehead: that is, they muſt openly confeſſe and practiſe the worſhip and Religion of the Beaſt. For the forehead is put for the profeſsion; and the right hand for the action: ſo that in one of them at the leaſt, euery man muſt openly declare, that he acknowledgeth the Pope of Rome to be Lord of his faith.

Moreouer it is added, *That no man might buy or ſell, ſaue hee that had the marke, or the name of the Beaſt, or the number of his name:* the meaning is, that no man might traffique in the world, or haue any doings amongſt men; nay, hee might not bee ſuffered to liue, except hee had the marke of the Beaſt

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in his forehead, or in his right hand; that is, vnleſſe hee did profeſſe and practiſe the worſhip, the Religion, the Lawes, and decrees of the Pope. For the marke of the Beaſt is put for his Worſhip, Religion, Lawes, decrees, regiments, and policy.

Moreouer, the Popes vaſſals haue not onely his marke vpon them, whereby they may bee knowne, but alſo the name of the Beaſt; for they muſt bee named after him, euen as children beare the name of their Fathers, and muſt be called of the Pope, or *Papa*, Papiſts. And not onely ſo, but alſo they haue another priuy marke vpon them, and that is the number of his name, which is *Latinos*, or profeſſors of the Latine Religion, Latine Kingdome, and Italian Church, as ſhall by and by appeare.

Now then, to grow to concluſion, and to make a briefe recapitulation of al things here ſpoken concerning the ſecond Beaſt, which is Antichriſt: Let vs conſider what increaſings and proceedings he hath made, as it were by degrees.

Firſt, although he hath two hornes like the Lambe, that is, ciuill and Eccleſiaſtical power; yet he ſpeaketh like the Dragon, that is, he bendeth all his power and authority,

rity, words and workes, for the Diuel.

Secondly, hee doeth as much as the first Beast could doe in the seruice of the Dragon.

Thirdly, he causeth the first Beast to be worshipped, that is, established the substance of his Religion.

Fourthly, hee maketh the image of the beast, that is, addeth a forme to the substance.

Fiftly, he putteth life into his image by his Clergy.

Sixtly, he will haue this image worshipped, and yeelded vnto, on paine of death.

Lastly, hee will haue all men of all conditions to weare his liuery, and to receiue his marke, as it were his hired and couenant seruants.

Heere is wisedome: Let him that hath wit, Verse. 18.
count the number of the Beast: for it is the number of a man, and his number is sixe hundred threescore and sixe.

Now last of all the holy Ghost telleth vs, that it is a very high point of wisedome and vnderstanding, to count the number of the Beast, and requireth a sharpe and pregnant wit; and withall telleth vs, that it is the number of a man; that is, such as a man endued with Gods Spirit may finde out. Then we are encouraged to search into it, sith

it is within the compasse of mans reach. It is no impossible thing. If therefore we could find out his name, we would desire no more then the field were won, for his name would discouer him, and descry him to all the world, and quite stop the mouths of the Papists, so as they should neuer haue any thing more to say. For if Saint *Iohn* had said expresly and in plaine tearmes, that the Popes of *Rome* are this second Beast, and the very Antichrist himselfe, then the Papists had beene put to perpetuall silence, all matters quasht, and all controuersies ended betwixt them and vs for euer. But heere the Holy Ghost doth not tell vs his name plainly, but mystically, as many other things in this booke, that the worldlings which should fulfill them might bee blinded, whilst the eyes of Gods Elect are opened to see into the truth of all these matters. Well, to come to the point: S^t. *Iohn* doth onely here set downe the numeratiue letters of the Beasts name. He wrote in Greeke, and he onely setteth downe three Greeke letters or characters; which in Greeke numeration make sixe hundred sixty sixe. Now further we are to note the numeratiue letters of the Greeke word *Lateinos* doe make iust this number. And yet fur-

further wee are to obſerue as a very ſpeciall thing, that *Irenæus*, an ancient Father of the Church, who liued very neere vnto the Apoſtles times, mentioneth this word *Lateinos*, as the name of the Beaſt: And moreouer affirmeth, that it was a common receiued opinion in his time, and before, that the Beaſt ſhould be ſo called. Iren. lib. contra hæreſ.

Now then let vs conſider how this fitteth. Firſt, we know that the numeratiue letters of *Lateinos* doe iuſtly fit Saint *Iohns* Greeke numeratiue letters. Secondly, we know that Antichriſt is the head of the Latine Church, or Latine Empire: and therefore this very *Lateinos*. For here we doe not enquire after the name of any particular man, but about the name of a Kingdome; for the Beaſt is a Kingdome, and a ſucceſſion of men. Now *Italy* in old time was called *Latium*, and the Italians *Latini*: which noteth of what Countrey the Beaſt ſhould come. Moreouer, the Beaſts name, or name of the Roman Empire is *Lateinos*, becauſe the Empire both vnder the Heathen tyrants, and the Popes eſpecially, had all their religion, ſeruice, prayers, lawes, decrees, writings, and tranſlations in Latine; all was in Latine, Latine. The Pope

preferred his Latine tranſlation of the Bible, before the Hebrew and Greeke originals. Thus then it is, S^t. *Iohn* telleth vs flatly, *the number of the Beaſt is ſix hundred ſixty ſix.* *Irenæus* ſaith, that *Lateinos* is his name, which containeth iuſt that number. Therefore here we haue his name, here he is found. For if his name be *Lateinos*, we need ſearch no further, we know who it is, we know who is meant: for is not the Pope *Lateinos?* are not the ſucceſsion of them *Latini?* are they not the heads of the Latine Church, and Latine Empire? Haue they not all their worſhip and ſeruice in Latine? Are they not Latines? for what is the name of the Roman Empire but *Lateinos?* And what is the name of the Popiſh Hierarchy but *Lateinos?* True it is indeed which the Papiſts ſay, that many names may be inuented, whoſe letters make this number: but the Spirit of God ſpeaketh not of fained names, for thereof can come nothing but vncertainty: but he willeth vs to count the number of his name, which then the Beaſt had, that is, *Lateinos.* I doe thus then conclude: The Beaſt is a Kingdome, and the Papacy is the Kingdome of the Latines; Therefore the Papacy is the Beaſt.

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The Papacy is *Lateinos*, and containeth the number of the Beaſt. For what other Monarchy can bee ſhewed ſince this *Reuelation* was giuen, whoſe numeratiue Letters containe this foreſaid number? Aſſuredly none. And therefore out of all doubt Saint *Iohn* pointeth at the Roman Empire, and Monarchy of the Popes. For *Lateinos* doth both containe the number of the Beaſt, according to Saint *Iohns* computation, and alſo his name, which is the Latine Empire, or Roman Empire. And thus haue we heard the deſcription of theſe two huge and monſtrous beaſtes, the Sea-beaſt, and the Land-beaſt; which both from the Apoſtles time hitherto haue indeede played the beaſts againſt CHRIST and his Church, and ſtill doe play the beaſts, and will neuer ceaſe playing the beaſts, till their hornes, and hooues, heads, and bodies bee cleane cut off, which will bee ſhortly, as wee ſhall heare anon.

CHAP. 14.

VVE haue heard in the former Chapter the deſcription of the two great and dreadfull beaſts. Wee haue heard how

mightily they haue preuailed now many yeeres, & raigned as Monarches of the earth. Now in this chapter we are to heare the fall and ruine of them both. So that the maine drift and scope of this Chapter, and all the chapters following, vntill the 20th. chapter, is to shew, that both the Roman Empire, and the Papacy shall ebbe as fast as euer they did flow, shall waine as fast as euer they did waxe, shal decrease as fast as euer they did increase, and fall downe as fast as euer they did rise vp, euen vntill they come to vtter ruine and desolation.

ver. 1. This Chapter containeth seuen principall things.

ver. 2. 3. 4. First, it sheweth that God had his Church vpon the earth euen then, when it seemed to be vtterly extinct by the preuailing of the two outragious Beasts.

ver. 6. 7. Secondly, it sheweth that the poore persecuted Church did sincerely and zealously worship God euen in the fire and flames of afflictions.

verse 8. Thirdly, it sheweth that the Gospell shall bee preached with great successe in these last dayes throughout many Kingdomes.

ver. 9. 10. Fourthly, it sheweth that *Rome* shall fall downe at the preaching of the Gospell.

Fiftly,

Fiftly, it sheweth that all Papists shall be condemned, and cast into hell fire for euer. Ver. 12. 13

Sixtly, it sheweth, that it shall go well with Gods Elect, which hauing refused the worship of the beast, doe liue and die in the Lord.

Lastly, it describeth the day of iudgement, wherein all both good and bad shall haue according to their deserts. Ve. 14, &c.

Then I looked, and behold, a Lambe stood on the mount Sion, and with him an hundred forty and foure thousand; hauing his Fathers name written in their foreheads. Verse 1.

Now at the last the Holy Ghost bringeth in Iesus Christ vpon the Theater of the world, as it were to play his part in this tragedy, and to helpe the poore weake woman, which we heard of before, against the Dragon, and the two monstrous beasts, which would haue torne her in pieces, and vtterly deuoured her, if this Lambe Iesus Christ had not stept in and rescued her. Well, now commeth in our Lord Iesus, and beginneth to stirre in these matters, and to take vpon him the protection and defence of the poore helplesse woman, against both the dragon, and the dragons two great instruments. But some may say, What is a poore Lambe to encounter with a Dragon, with a

Lyon, with a Leopard, and a Beare? I answer, that although Christ be a Lambe to his Church, euen the Lambe of God that taketh away the sinnes of the world, and the Lambe that was a slaine sacrifice from the beginning, for the redemption of his Elect: yet to all his enemies hee is a most strong and terrible Lyon, euen the Lyon of the tribe of Chap. 5. 5. *Iuda*, as he is called before. Now this most terrible lion, euen the Lord of hosts, the Lord mighty in battell, commeth forth to protect and defend his Church against all her enemies, who is of such infinite might and puissance, that neither the old Dragon, nor his young imps, nor all the cursed hell-hounds that barke and bite, and take their part, shall euer be able to stand in his hands: For rage they neuer so much, he shall hamper them all well enough. For though hee hath giuen them the reine a long time, and let them alone; and suffered them to play the tyrants with the woman his spouse; yet now he wil no longer put it vp at their hands but wil vp and maintaine the womans cause, and beare her out against them all: nay, he will make ready his bow, that he may shoote off, & make his arrowes drunke in the blood of her and his enemies, & wil whet his glitte-

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ring ſword, that he may ſheath it in the heart of Antichriſt and all his adherents. Therefore now let both the great beaſts and their Sire looke to themſelues; for here comes in One that will knocke them all downe, & lay them in the duſt, that they ſhall neuer riſe vp again. For this cauſe now at length, S. *Iohn* in a viſion ſeeth a Lamb ſtand vpon mount *Sion*, that is, Chriſt preſent with the church. For mount *Sion* was an ancient figure of the Church; as it is written. Mount *Sion* lying Northward is faire in ſituation: it is *the ioy of the whole earth, and the City of the great King.* And againe, *The Law ſhall goe foorth of* Sion, *and the Word of the Lord from* Ieruſalem. Pſal.148.2. Mich.4.2.

Moreouer, Saint *Iohn* ſeeth here *with the Lambe an hundred forty and foure thouſand:* that is, the particular members of the Church, putting a certaine number for an vncertaine, and ſpecially alluding to the ſealing of the twelue Tribes of *Iſrael*, as before hath beene ſhewed. For it might be demanded, where the Church was, when all the World wondred, and followed the firſt beaſt? And alſo when all, both ſmall and great, rich and poore, receiued the marke of the ſecond beaſt? Saint *Iohn* anſwereth, that euen then in the midſt of the heate of perſecutions Chap.7.4

secutions God had his hid and inuisible Church, whom Iesus Christ did protect and preserue euen in the very flames of persecutions, being alwayes present with them, and amongst them, as he said to his Disciples, a little before his bodily departure from them. *Lo, I am with you euen vnto the end of the world.* And heere he is said to *stand vpon mount Sion with his hundred forty and foure thousand.* And it is added, that this number of Gods faithfull Elect Children, *had his fathers name written in their foreheads:* That is, they did professe, & practise the doctrine and religion of God their father onely, vtterly renouncing and abhorring the worship & religion of the Beast For the fathers name in this place is set opposite to the marke of the beast; to signifie, that as the worshippers of Antichrist receiued his marke: so the true worshippers of God receiued his brand, which is his Spirit, and the fruits therof, whereby they were perfectly discerned from those which had the Beasts marke. So then it cleerely appeareth from this place, that God preserued many thousands of his true worshippers, euen in the dayes of the great Antichrist, when there seemed to bee very few or none remaining vpon the earth, as it was in the dayes of *Elias.*

Elias. In vaine therfore do the Papists aske vs where our Church was before *Luthers* time, ſith the holy Apoſtle heere ſtoppeth their mouth and telleth vs plainely, that Chriſt had his little flocke in the Wildernesſe, euen then, when it was in greateſt ſtreights, and as we ſay, driuen to the walles. And therefore viſibility is no ſound note of the Church, as the Papiſts do moſt ignorantly diſpute. For it is a fond and abſurd kind of reaſoning, to ſay there is no Church at all, becauſe it doeth not viſibly appeare: as if a man ſhould reaſon that there is no Moone in the Heauens, becauſe ſometimes there is none ſeene, as in the change.

And I heard a voyce from Heauen, as the ſound of many waters, and as the ſound of a great Thunder: and I heard the voyce of Harpers harping with their Harpes. Verſe 2.

Here is ſet forth how his company of true worſhippers doe magnifie and praiſe God, for his great mercies towards them. Firſt, *Iohn heareth a voyce from Heauen*, that is, an heauenly voice, or the voice of the church prayſing and glorifying God. For we haue Chap. 8. 1. heard before, that Heauen in this Booke is ſometimes put for the Church vpon the earth, and the reaſons thereof; Whereſoeuer there

therefore the Church is aſſembled to heare the Word and to pray, and giue thankes; there is a voyce from Heauen, or an heauenly voyce. Now this voyce is compared to three things: firſt, to the ſound of *many waters*. Secondly, to the ſound of a *great Thunder*. Thirdly, to the *voyce of Harpes, harping with their harpes*. It is likened to many waters, becauſe it proceedeth from ſundry ſorts of people, of ſundry Nations, Countries, and Kingdomes, as the word *Waters* is taken afterwards in this Propheſie. It is compared to *Thunder*, becauſe the prayers and inuocations of the true Church, are as loud in the eares of God as any thunder-cracke. It is compared to *Harpers harping with their Harpes*, both becauſe their ſpirituall worſhip and ſeruice is as ſweete vnto God, as any Muſicke vnto men: as alſo becauſe all Gods faithfull people doe tune together among themſelues, and in their worſhip, as the ſtrings of a wel-tuned inſtrument of muſicke, or as many Muſicions playing together, which make a ſweet harmony, and moſt melodious Ditty.

Cha. 17. 1. Chap. 17. 15.

Verſe 3. *And they ſung as it were a new ſong before the Throne, and before the foure Beaſts, and the Elders, and no man could learne that ſong*

ſong, but the hundred forty and foure thouſand, which were brought from the earth.

Now it ſheweth how this holy ſociety of the faithfull doe continue their prayſing and glorifying of God. They are not weary of well doing, but hold on conſtantly in the courſe of Gods worſhip, hauing new ſongs of thankeſgiuing in their mouthes, and ſeruing God daily with renewed affections, as men inflamed with the zeale of Gods glory: and all this they doe performe before the throne, before the foure Beaſts, and the Elders; that is, in the preſence of God, and his Angels, and his holy congregation. And no man could learne that ſong, but the hundred forty and foure thouſand, that is, none of the reprobates and vngodly worldlings could inwardly feele and vnderſtand this ſpirituall worſhip, but onely the Elect, to whom it is giuen to vnderſtand the ſecrets of God, and the myſteries of his Sonnes Kingdome.

Theſe are they, which are not defiled with women, for they are Virgins: theſe follow the Lambe whereſoeuer hee goeth: theſe are bought from men, being the firſt fruits vnto God, and to the Lambe. Ver. 4.

And in their mouthes was found no guile: for they are without ſpot before the throne of God. Ver. 5.

This

This holy company are not defiled wi
women, that is, with groſſe and diuers ſinnes
or rather with Idolatrous pollutions. *Fo*
they are Virgins, that is, chaſt worſhippers o
God, which are not polluted with the de
filements of Antichriſt. *Theſe follow the Lam*
Chriſt whereſoeuer hee goeth. They heare hi
voyce, they profeſſe his worſhip, and obe
his doctrine; they abhor Antichriſt, they fol
low not the Beaſt, nor receiue his marke
They are bought from men, and bought fro
the earth, as it is ſaid before, that is, they are
redeemed and bought with a price from
the corrupt lumpe of mankind, and curſe
race of *Adam*, that *they might bee the firſ*
fruits vnto God, and to the Lambe, that i
wholly conſecrated to his worſhip, and t
ſerue him in righteouſneſſe and true holineſſ
all the dayes of their life. *In their mouthes w*
found no guile: That is, they doe declare the
innocency and vprightneſſe both in the
wordes and workes, as thoſe which Chri
hath choſen out of this World, and bough
with a price through his blood, in whom
they are without ſpot or ſpecke before Go

Verſe 6. *Then I ſaw another Angell flye in the mi*
deſt of Heauen, hauing an euerlaſting Go
pell to preach vnto them that dwell on t
earth

rth, and to euery Nation, and Kindred, and
ongue, and People.
ng with a loud voyce, Feare God, and giue Verse 7.
lory vnto him : for the houre of his iudge-
ment is come, and worship him that made
Heauen and Earth, and the Sea, and the
Fountaine of Waters.

Hitherto the holy Ghoſt hath taught vs how the Church was preſerued vnder the tyranny of Antichriſt, and greateſt waues of perſecutions ; and that euen then they did purely and faithfully worſhip the true God. Now hee proceedeth to foreſhew the ruine and downefall of Antichriſt, and plainely to propheſie the vtter decay of the Kingdome of Babel. This doctrine therefore we are to hearken vnto with great attention & cheerefulneſſe, becauſe it doth ſo much concerne our good, and the good of the whole church, alſo becauſe we liue in the dayes, wherein we ſee it is in part fulfilled.

Firſt, therefore wee are to vnderſtand, what is meant by this Angell heere mentioned, to wit, not any celeſtiall Angell, or inuiſible ſpirit, as it is ſundry times taken before: but by this Angell, and the two Angels following, are meant all the faithfull Miniſters of the Goſpel, which ſhould be raiſed vp

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in theſe laſt dayes, for the ouerthrow of Rome, and the deliuering of the Church from vnder the captiuity of Antichriſt: which may plainely appeare by this that is ſaid, this Angell preacheth the euerlaſting Goſpell vnto them that dwell on the earth, which cannot properly agree to the celeſtiall ſpirits. Wee haue heard out of the tenth Chapter, that Ieſus Chriſt did open the little Booke, which is the Bible, and did giue authority to his faithfull Miniſters to go preach and publiſh the doctrine thereof to many Nations, Countries, and Kingdomes: now vnto that agreeth this which is heere ſpoken of, and is a further opening and declaring of that which is there ſet downe. For as there Ieſus Chriſt commeth downe from Heauen, and openeth the little Booke, which had bin long ſhut vp vnder the darkeneſſe of Popery, and the ſmoke which came out of the bottomleſſe pit: ſo heere Chriſt Ieſus raiſeth vp his faithfull Miniſters and Preachers, to publiſh and proclaime the doctrine of the Goſpell, which had long laine hid vnder the outragious perſecutions of the two moſt ſtrous and moſt hideous beaſts. To this alſo agreeth that which is written in the eighteenth Chapter of this Booke, where Saint

Cha. 10. 11

Ioh.

John seeth an Angel come downe from Heauen, hauing great power, so that the earth was lightened with his glory. By which Angel is meant all the Preachers of this age. And the Angel is said to haue great power. For what is more powerfull then the ministry of the Word. And moreouer it is said, that the earth was lightned with his glory, that is, with the brightnesse of the preaching of the gospel, whereby the darknes of popery was dispersed and driuen away, and *Babylon* falleth vpon it, as there you may read, and as here we shall see the like effect by and by.

Moreouer, it is here said, that this *Angel flyeth in the middest of Heauen*: that is, very swiftly carrieth this euerlasting Gospell through all the Church. For when Gods appointed time was come, wherein hee would goe about the ouerthrow of Popery, hee caused his euerlasting Gospel to bee set abroach, and to spread ouer many Kingdomes and Nations, as we see this day. Now because these Kingdomes, where GOD would haue the knowledge of his Gospel diuulged, were many and great, therefore heere is expedition required: and this Angel doth carry it, not standing, but flying. And all this wee see perfectly fulfilled

with our eyes, when GOD rayſed vp *Luther*, *Zuinglius*, *Melancthon*, *Peter Viret*, *Caluin*, *Bucer*, *Bullinger*, *Peter Martyr*, and all their Worthy ſucceſſors vnto this day, which haue ſpread the euerlaſting Goſpel very farre, and carried it very ſwiftly ouer *England*, *Scotland*, *Germany*, *Denmarke*, *Polonia*, *Sweuia*, *Ruſsia*, and many parts of *France*, and *Flanders*. Another reaſon why this Angel is ſaid to flye in the middeſt of Heauen, is becauſe no power of man ſhall euer be able to ſtay the courſe of this euerlaſting Goſpel which this Angel carrieth abroad, no more then men are able to ſtoppe the courſe of the Sunne in the Heauens, or a cloud in the skie. For this Angel flyeth in the midſt of Heauen, farre aboue the reach of the Beaſt, and all Kings and Potentates that ſtand for the kingdome of the beaſt. Therefore let them doe all what they can, they ſhall neuer be able to ſtop the courſe of the Goſpel. For it is called the arme of God, and his very arme holdeth it forth to the world: and who is able to bend it in, or to turne it backward?

There bee three reaſons, why the Goſpel is called euerlaſting.

Firſt, becauſe it is in his owne nature euer-

euerlasting, as it is written, *the Word of the Lord indureth for euer.* 1. Pet. 1. 25.

Secondly, because it putteth vs in possession of euerlasting things. As it is written, *Thy Word, O Lord, endureth for euer in Heauen.* Psal. 119.

Thirdly, and principally, because as it was long before Antichrist was hatched, so it shall continue, when he and his kingdome is dead and rotten.

Saying with a loud voyce, Feare God, and giue glory vnto him. &c. Verse 7.

Heere is set downe, the doctrine, which this Angell preacheth with a loud voyce, that is, with great zeale. The summe whereof is this, *Feare God, and giue glory vnto him, and worship him that made Heauen and Earth, &c.* The sense is, that the true and euerliuing God should onely be feared, and worshipped, and all glory should bee giuen to him alone through Christ, and none to Antichrist, none to Cardinalls and Legats, none to Angels, none to Saints, none to Images, Roodes, Crosses, and Crucifixes. Heere then is set down an abridgement of the doctrine of this euerlasting Gospel; namely, that men should onely feare God and worship him, and giue

all glory to him alone, and not to any creatures. And the reaſon is yeelded, becauſe the houre of his iudgement is come, that is, the time of the manifeſtation of the Goſpel, or Lawes of the moſt High God: for ſo the Word iudgement, is often taken in the Scriptures. Heere we are to obſerue one ſpeciall thing, to wit, that the Goſpell, which this Angell flyeth withall, containeth the briefe ſumme of all the doctrine which *Luther, Caluin, Peter Martyr* and the reſt haue taught out of Gods word, and agreeth in all points with it. For what other thing did they all preach, teach and write, but that men ſhould turne from idols to the liuing God? from fearing, glorifying, and worſhipping creatures, to feare, worſhip, and glorifie God alone which hath made all things? What other thing doe all the Preachers of this age publiſh and proclaime in all their Sermons, but this; *Feare God and giue glory onely to him?* Is not this the Epitome and ſhort ſumme of the doctrine of all the Preachers of *England*, *Scotland*, *Germany*, *France*, *Denmarke*, and all the reſt? and therefore I conclude, that this Angel muſt needs be vnderſtood of the Preachers of this laſt age, which now theſe foureſcore yeeres

haue ſounded the Trumpet of the Goſpel a-gainſt all the inuentions of popery. And bleſ-ſed be God, wee ſee theſe things fall out in our daies, and are eie-witneſſes of the fulfil-ling of them.

And there followed another Angel, ſaying, It is Verſe 8.
fallen, it is fallen, Babylon that great City: for
ſhee gaue to all nations to drinke the wine of
the wrath of her fornication.

Heere is ſet downe the bleſſed effect of the Preaching of this euerlaſting Goſpell, which is the downefall of *Babylon*. For as when the cleere Sun ariſeth vpon the earth, the thicke miſts and clouds are diſperſed: e-uen ſo when the bright beames of the Goſ-pel doe ſhine forth vnto the world, *Babylon*, that darke kingdome vaniſheth away incon-tinently. And as it is written in the 18. Chap. *So ſoone as the earth was lightned with the glo-ry of this euerlaſting Goſpel, Babylon immedi-ately falleth.* Therefore now before I goe any further, my purpoſe through the aſsiſtance of God, is to proone theſe fiue points out of Fiue ma-this verſe, and that which followeth vnto points. the twentieth Chapter, to wit;

Firſt, that *Babylon*, heere ſignifieth *Rome*.
Secondly, that *Rome* ſhall fall, and how.
Thirdly, that *Rome* ſhall fall finally; and

come to vtter desolation in this life.

Fourthly, by whom, and when it shall bee ouerthrowne.

Lastly, the causes of the vtter ruine and ouerthrow thereof.

How *Rome* is to be taken.

But before I goe about to prooue that *Babylon* here is *Rome*, I would haue it carefully obserued, what is meant by *Rome*, *viz.* not the topography of *Rome*, that is, so much ground onely as is compassed within the walles of that city, but the regiment, gouernment, and prerogatiue that is claimed by vertue of that monarchy, whereof *Rome* is the head. By *Rome* is meant the power and authority of *Rome*: or to speake plainly, by *Rome* is meant the Roman monarchy. Further, we are here to obserue the reason why the holy Ghost calleth *Rome Babylon*; for *Rome* litterally and properly taken, is not *Babylon*, in as much as they were two diuers Cities, one in *Italy*, the other in *Chaldea*: But *Rome* is called *Babylon* mystically, figuratiuely, and as the holy Ghost speaketh spiritually, and by a kind of allusion. For as the old Easterne *Babylon* did a long time oppresse the Church of the *Iewes*, so *Rome*, this Westerne *Babylon*, hath long oppressed the Church of the Christians. As the Easterne *Babylon* did many yeeres hold

Chap. 17. 8 A reason why *Rome* is called *Babylon*.

downe the people of God, in miserable bondage and seruitude: so the Westerne *Babylon* did a long time keep the Christian Church in spirituall thraldom and misery. In which respects *Rome* is spiritually compared to *Sodom* and *Ægypt*: To *Sodom* for filthines, and to *Ægypt* for Idolatry, and keeping Gods Church in spiritual bondage and slauery. And thus wee see the reason why *Rome* is called *Babylon*, which is not simply, and properly, but after a sort, that is, by a phrase of speech, or Trope which they call a *Metonymie*, or changing of names, when that is giuen to one thing, which is proper to another, for the likenesse of quality that it hath with it, or adioyned vnto it.

Now hauing shewed the reason why *Rome* is called *Babylon*, and what is meant by *Rome*, we are to proceed to the first point; which is, to proone that *Babylon* in this place signifieth *Rome*; which although it be granted of all sound Diuines, and auouched in the writings of the best learned both new and old, so as it shall neede no great proofe; yet I will adde three or foure reasons out of this booke, to make it more plaine and apparant. First, therefore, I doe thus reason out of the 17. Chapter and last verse, *Babylon is*

that great City which reigneth ouer the Kings of the earth: but there was no other City which did reigne ouer the Kings of the earth, when *Iohn* writ this booke, but onely *Rome*: Therefore *Rome* is *Babylon*. For as for *Ierusalem*, it was at that time made an heape of stones. The first profession is a-nouched by the Angell of God, expounding vnto *Iohn* what is meant by the great whore whose damnation hee had shewed him before; and by the woman which sat vpon a scarlet coloured beast. *The woman which thou sawest, saith the Angel to Saint Iohn, is the great City, which raigneth ouer the Kings of the earth*: That is to say, *Rome*, or the Romish synagogue, and malignant Church. For the Angel could not speake more plainely, except he should haue named *Rome*, then to say thus; *The woman, the great whore of Babylon is the great City, which raigneth ouer the Kings of the earth*. For if one should say, the great City of *England*, euery man knoweth that thereby is meant *London*: if one should say, the great City of *France*, euery one knoweth that thereby is meant *Paris*: so when the Angel saith, *the great City which raigneth ouer the Kings of the earth*: all that liued in those times knew, that

Chap. 17. 1

that thereby was meant *Rome*. For *Rome* is the chiefe city of the Monarchy, and is put in this booke for the whole Monarchy, and the Religion thereof, as hath beene said before. Babylon is Rome.

My second reason is this. *Babylon is the mother of whoredomes, and abominations of the earth. Babylon is that great whoore, with whom haue committed fornication the Kings of the earth, and the inhabitants of the earth made drunke with the wine of her fornication.* Cha. 17.5.

But *Rome*, and none but *Rome* is such a one. Therefore *Rome* is *Babylon*.

My third argument is this. *Babylon* is that City which hath had seuen seuerall gouernments. But onely *Rome* hath had seuen seuerall kind of gouernments: therefore *Rome* is *Babylon*.

The proposition is proued from the words of the Angel, expounding vnto *Iohn* what is meant by the seuen heads of the scarlet coloured beast, whereupon the woman sate. *The seuen heads (saith hee) are seuen Kings,* that is, seuen orders, or states of Kingly gouernment; for 7. kings in this place are not put for seuen seuerall men, which were kings, as some doe take it: but for seuen seuerall Cha. 17.

gouern-

gouernments, as it is taken in *Daniel*: The
Dan.7.17. *foure great beasts*, saith the Angell there, *are foure Kings*, that is, foure Kingdomes, gouernments, or Monarchies, as all men know. So here, by seuen Kings is meant the seuen seuerall regiments of *Rome*: That is to say, by Kings, Consuls, Decemviri, Dictators, Triumviri, Emperours, and Popes, whereof *the first fiue were then fallen* when *Iohn* wrote, *one was*, that is, the Empire, *and one was to come*, that is, the Papacy.

My last argument is this: *Babylon* is that City which is scituate vpon seuen hills: but onely *Rome* of all Cities in the world, is scituated vpon seuen hills, therefore *Rome* is *Babylon*.

The proposition is auouched by the Angell, which saith in the seuenteenth Chapter, that the seuen heads of the scarlet coloured beast, *are seuen mountaines wherein the woman sitteth*, that is, seuen hills whereon the City of *Rome* is scituated, whose names are these: *Capitolinus*, *Palatinus*, *Auentinus*, *Exquilinus*, *Celius*, *Viminalis*, and *Quirinalis*, as all Poets, and Historiographers doe testifie. One saith thus of *Rome*.

Virg. Geo. *Septem quæ vna sibi muro circumdedit arces.*

Another thus:

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septem vrbs alta iugis toto quæ præsident orbe. Another called *Rome Eptalophos*, *the City with seuen heads*, that is, seuen hilles. It is cleere then by these reasons, that *Babylon* in this place signifieth *Rome*. As for the exposition of the Papists, which affirme that *Babylon* heere signifieth the vniuersall society of the wicked, it is fond and ridiculous: For the holy Ghost saith, *Babylon is that City which raigneth ouer the Kings of the earth*. But to say that the vniuersall society of the wicked raigneth ouer the Kings of the earth, is absurd and ridiculous. Therefore to say that *Babylon* is the vniuersall society of the wicked, is absurd and rediculous. The distinction of the *Iesuits* heere is also as triuilous as their expositions; for they say, If *Babylon* be *Rome*, then it must bee vnderstood of *Rome* vnder the heathen Emperors: but not vnder the Popes. But the Angel saith, *the woman, that is, the whoore of Babylon*, or Antichrist *sitteth vpon seuen mountaines: Ergo*, shee sitteth at *Rome*, and *Rome* is the seat of Antichrist, and consequently, *Rome* vnder the Popes, is *Babylon*. Moreouer, wee may reason thus against the popish distinction; That which was *Babylon* vnder the Heathen Emperours, is the same which

Propert. Ch. 18. 17.

which is heere propheſied to bee the chiefe City and ſeate of Antichriſt. But *Rome* was then *Babylon*, *ergo Rome* is now *Babylon*; for *Rome* is that City which the Angel ſaith ſhould be the ſeate of Antichriſt: And this booke doth ſhew, that the great Antichriſt ſhould raigne in the ſame City, where the Heathen Emperors had raigned: and therefore it ſtandeth firme, that *Rome* vnder the Popes is *Babylon*.

This being then granted, that *Babylon* heere is *Rome*; it followeth that *Rome* ſhall fall: for the Holy Ghoſt ſaith, *Babylon is fallen*, ſpeaking in the preſent tenſe, as the manner of the Scripture is in Propheſying of things to come. For whatſoeuer God hath determined to come to paſſe, is, as it were already done, becauſe of the certainty of it: and for this cauſe alſo the word is doubled: *It is fallen, it is fallen.* Wee ſee then moſt cleerely, that almoſt 1500. yeeres before *Rome* began to fall, the certaine fall thereof was foretold. This place of it ſelfe, is cleere enough to proue my ſecond point, which is, that *Rome* ſhall fall. But my purpoſe is to reduce and gather all the fiue chapters following to certaine heads, to prooue the maine points which I haue propounded: firſt then

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I reason thus, to proue the second point, that *Rome* shall fall. That City and Kingdome which hath the seuen vialls of Gods wrath emptied and powred downe vpon it, cannot stand, but must needes fall. But *Rome* is that City, which hath the seuen vialls of Gods wrath powred downe vpon it: Therefore *Rome* cannot stand long, but must needes fall: The proposition is manifest, and not to be denied. The assumption is proued throughout all the 16. chapter, and especially in the 10. and 12. verses, where *the vialls of Gods wrath are expressely said to bee powred downe vpon the throne of the Beast:* and in the 2. verse of that chapter it is auouched, that *the second viall was powred downe vpon the men which had the marke of the Beast, and vpon them which worshipped his image:* How then can the throne of the Beast hold out? or how can they which haue receiued the Beasts marke, stand vp long? For there is a great Emphasis or vehemency in the manner of speech. For he doth not simply say, the wrath of God, but the fulnes of Gods wrath: he doth not say, should be a little sprinkled, but powred downe as it were by pailefuls vpon the kingdome of the Beast. How then can the kingdome of the Beast stand, Chap. 15. v.

ſtand, which hath ſo many great Ordnances, and ſo many double Cannons diſcharged and ſhot off againſt it? Surely it muſt needs fall.

Ch.17.v.8. My ſecond reaſon is this: *The beaſt that was, and is not, and yet is, ſhall goe into perdition.* But *Rome* is the beaſt that was, and is not, and yet is: therefore *Rome* ſhall goe into perdition. The aſſumption is ſet down, chap.17. ver.8. For the Roman Monarchy was great in the dayes of *Iulius Cæſar*, *Auguſtus Claudius*, *Tiberius*; and therefore it is ſaid, that *it was*. But in the raigne of *Nero*, *Otho*, *Galba*, and *Vitellius*, it was greatly decayed, and therefore it is ſaid, *it is not*; meaning ſo great as it had beene: and yet in ſome ſort it was; and therefore it is ſaid, *and yet is*. Now *this beaſt ſhall goe into perdition*. Therefore the Roman Monarchy ſhall bee deſtroyed, and conſequently the Papacy. For the Roman Empire holdeth vp the Papacy, as it is written, *that the woman or whoore of Babylon ſitteth vpon the Scarlet coloured beaſt, which had ſeuen heads and ten hornes*: that is, the Roman Monarchy, which beareth vp the whoore, and beareth vp the Papacy: but the holy Ghoſt ſaith; *this beaſt*, that is, the Roman Empire, *ſhall goe into perdition*. Then it followeth, that the papacy ſhall follow after:

for

for if the beast that shee sitteth vpon, and which beareth her, fall vnder her, then shee must needs fall together with him. But wee see, God bee thanked, that the Roman Monarchy is in a manner quite fallen, therefore the papacy cannot stand long.

My third argument is this:

The beast that was and is not, being euen the eight, and one of the seuenth, shall goe into destruction. But *Rome* is the beast that was, and is not, being the eight, and one of the seuenth: Therefore *Rome* shall goe into destruction: The assumption set down, cha. 17. ver. 11. For the Papacy or dominion of the Popes, is the seuenth head of the beast in respect of their ciuill power, and yet a beast by themselues, that is, an eight in respect of their Ecclesiasticall power. Now the Angel saith flatly, *they shall both together goe into destruction*, that is, both the Empire and the Papacy. For as the dominion of the Popes goeth downe, so also their worship and religion goeth downe with it: and for this cause it is expresly set downe in the ninteenth chapter, that *the beast and the false Prophet*, that is, the Roman Empire, and the Papacy, *were both destroyed together*. Sith then the Holy Ghost hath spoken it twice for failing, that Ver. 11. ch. 19. v. 2.

Rome

Rome shall goe into perdition, and shall goe into destruction; I take it to be a very sound consequence, that *Rome* shall fall, and shall bee destroyed. But how shall it fall, may some man say? Or wherein shall it fall? I answere, that it shall fall in the credite and estimation of her doctrine: It shall fall in wealth and riches: It shall fall in power and authority. And in all these it shall fall by degrees, as it did rise vp by degrees: It shall not fall at once, as it did not rise vp at once,

How *Rome* shall fall.

Ch. 16. 12. This is set downe in the sixteenth chapter, where the fall of *Rome* is compared to the drying vp of the Riuer Euphrates, which was dried vp by degrees: Thus it is: Euphrates was a great Riuer, which did run very neere vnto the old *Babylon* in *Chaldæa*, and it was the wall and fortification of the City, in so much that *Cyrus* and *Darius* the Kings of the *Medes*, and *Persians*, laying siege against it, could not take it, till by policy they digged great trenches, and deriued the waters another way, and so dryed them vp, that the Holy Ghost saith, *The way was prepared for them to passe ouer.* Now, as this Euphrates was the strength and fortification of old *Babylon* so the honour, wealth, riches, pow-

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and authority of *Rome*, is the very fortifica- Chap. 17.
tion of it. But the punishing Angel is commanded to powre downe the Viall of wrath vpon this Euphrates: that is, vpon all that vpholdeth *Rome*, or fortifieth *Rome*, and foorthwith it dryed vp; that is, all the credit, power, riches, and authority of *Rome* did diminish daily vpon it, doth diminish, and shall diminish by degrees vnto the end of the world. For the vtter destruction of *Rome* is not yet come, but it is greatly decayed from that it was foureſcore yeeres agoe. And if it continue decaying 80. yeeres moe, as assuredly it shall, then will it bee brought to a low ebbe. Since *Luthers* time; wee know how the Popes Euphrates hath dryed vp; but there is yet much water left, and it is yet too deepe for the Kings of the earth to passe ouer and take it. But it shall ebbe so low, that the Kings of *Europe* shall easily passe ouer, and take it, as we shall heare anon. But in the meane time wee see that it falleth, and that it is in falling, and the worke of God goeth forward euery day. For now in this age, God bee thanked, many Kings and Princes, with great multitudes of their Subiects, haue their eyes opened to behold, that the Romish Religion is abo-

minable; and that the Papacy is the very Kingdome of the great Antichriſt. And whereas before they worſhipped the Beaſt, now they hold vp their hands onely to the God of Heauen, and glorifie him in his Sonne Ieſus Chriſt. Now wee ſee that many lawes are made in ſundry kingdomes and prouinces to aboliſh that vſurped power of the Biſhop of *Rome*: Many acts, edicts, and iniunctions are ſet forth in ſundry Nations and Kingdomes of *Europe* to deſtroy, roote out, and deface all Monuments of Idolatry and ſuperſtition, which Antichriſt had erected in all kingdomes.

The Kings of the earth in this age renounce the Pope.

Now the Popes which were honoured as Gods in the earth, are counted, and adiudged as the moſt vile and abhominable creatures that liue vpon the earth. Doth not all this experimentally ſhewe that *Babylon* is fallen, and that *Babylon* doth fall by degrees? It is very palpable: wee neede no further prooſe for this ſecond point. But heere we are further to obſerue, that the Ieſuits perceiuing the great decay of *Rome*, and the continuall drying of their Euphrates, doe beſtirre them to ſtop the leake, that it might not dry vp altogether. Euen as when men let out the waters of great fiſh-ponds, ſo as the

The Ieſuits beſtirre them, and why.

water waxeth low, we see the fishes skip and plunge, and take on wonderfully: So the Iesuits perceiuing the waters of their Romish Euphrates to empaire and dry vp daily, doe mightily take on, digging and searching euery day to open the springs, and to find out some fresh fountaines to maintaine their great fish-pond; and to keepe the waters deepe enough; that there may bee safe passage ouer, for the Kings of the earth to come and take their great *Babylon*. All this doth appeare out of the 16 chap. of this Prophesie: where St. *Iohn* in vision seeth *three vncleane spirits like Frogs, comming out of the mouth of the Dragon, and out of the mouth of the Beast, and out of the mouth of the false Prophet*. By which Frogs the holy Ghost meaneth the Iesuits and Seminary Priests, which are compared to frogs for three reasons. First, that as Frogs delight in filthy lakes and puddles; so the Iesuits delight in the filthy puddles of idolatry and superstition. Secondly, as Frogs make a great croaking in their marish grounds; so the Iesuits make a great croaking in kings courts, in noblemens houses, and gentlemens houses, and almost euery where, where they can get any entertainment croaking and craking of the Popes supre-

ch. 16. v. 13

The Iesuits compared to frogs, and why.

macy, the Popes holineſſe, the Popes bleſſing, the Popes keyes, the Popes power, *Peters* chaire, *Peters* ſucceſſor, Chriſts Vicar, and many good morrowes, I know not what. Thirdly, as frogges are all of one nature and qualitie, delighting in croaking, and liuing in puddles: ſo the *Ieſuits* are all of one minde and diſpoſition in euill, croaking euery where to maintaine their Euphrates, and liuing daily in whoredome, Sodomitry, and all kind of outragious beaſtlineſſe. But that I may more fully perſwade the conſcience of the Reader, that by theſe frogges are meant the *Ieſuits* and Seminary Prieſts: let vs ſeriouſly weigh that which goeth before, and that which followeth after in this text, and wee ſhall diſcerne it to bee very cleere and apparant. Firſt, it is ſaid, verſe 10. that when *the fift Angel powred out his viall of Gods wrath vpon the throne of the beaſt, by and by his kingdome waxed darke:* that is, the maieſty, power, pompe, credite, and eſtimation of Antichriſt began to be diminiſhed, obſcured, and to ſuffer a great Eclipſe: which thing was fulfilled ſhortly after *Luthers* preaching. And preſently it followeth, that *they gnawed their tongues for ſorrow:* that is, they were full of fury and rage,

Chap. 16. Verſe 10.

rage, barking and grinning like mad dogs, or rather like hell hounds against all such as set the Gospel abroach, whereby their *Babylon* began to shake. For at the first, when the Gospel began to peepe foorth, they did despise it, as a thing which they could easily suppresse; but within a short time they found that neither by excommunications, wherewith in former times they had euen as it were with lightning and thunder caused Kings & nations to tremble; neither by force of warres and bloodly slaughters; neither by any skill in learning, nor by treacheries, they could any thing preuaile, but that the Gospel did still more and more lay open their filthines and shame, then did they become, and so doe they continue till this day, euen as mad men in sorrow & rage, which the holy Ghost expresseth, in saying, that *they gnawed their tongues for sorrow, and blasphemed God, &c.* ch.16.vers. Whereby it is euident that the beast, and all that receiued his marke, are ful of fiery hatred and malice, and cannot tell which way to be reuenged. For the more they striue the more they lose. Faine would they haue Popery restored to his ancient credit and dignity: and they deuise what they can to bring it about; but it will not be. For their kingdome wax-

eth darker and darker, weaker and weaker; and that is a dagger vnto them, and a griefe of all griefe, which maketh them gnaw their tongues, and gnash their teeth for sorrow. But yet for all this, *they repented not of their workes*, saith Saint *Iohn*, and therefore God is more incensed against them, and causeth *the sixt Angell to powre out another viall vpon the great riuer Euphrates, and the water thereof dried vp*: as wee haue heard. Now then obserue carefully, and note it diligently, that the Frogs come forth vpon the darkening of the kingdome of the beast, and the drying vp of their Euphrates. For who knoweth not the Pope and his complices perceiuing the weakning and diminishing of their kingdome, haue sent out these Iesuits and Seminary Priests into all parts of *Europe*, to repaire the ruines of *Rome*, if it were possible? And this is one circumstantiall reason to proue these three Frogges to be vnderstood of the Iesuits. But let vs proceed to open the whole description of the Holy Ghost, that it may yet more plainely appeare.

Chap. 16. verse 11.

Note this.

Chap. 16. verse 13.

First, these Frogs are called *vncleane spirits*, because they are the very limbes of the Diuel, full of all filthinesse and vncleanesse. Secondly, they are called *spirits*, because they come

come out of the mouth of the Dragon, the Beaſt, and the falſe Prophet. Thirdly, they are called *three* in number, being in truth neerer vnto three thouſand, becauſe they proceed out of three ſeuerall mouthes, the Dragon, the Beaſt, and the falſe Prophet: that is, the Diuel, the Roman Empire, and the Papacy. Three horrible monſters, three terrible bug-beares, which with one conſent conſpire together againſt the Goſpel, to vphold their *Babylon*, and to ſtop the leake of their Euphrates. Now theſe three Frogs are ſaid to come out of the mouth of the Dragon, the beaſt, and the falſe prophet, becauſe they come with the very mind and meſſage of the Pope, and the Roman Empire, and ſo conſequently with the very mind and ſpirit of the Dragon. For they are the very breath of the Pope, and the ſpirits of the Diuel, as like him, as if they had beene ſpit out of his mouth. They are ſent on the Diuels errand, and the Popes embaſſage into all countries and kingdomes, and are taught their leſſon what they ſhall ſay, and inſtructed what they ſhall doe, and what courſes they ſhall take of men, both Kings, Nobles, and the meaner ſort: and for this cauſe the Holy Ghoſt ſaith, they came out of the

very mouth, the very heart, and the very bowels of the Pope, and of the Diuel. And although these Iesuits and Seminary Priests are called of their fauorites, Catholike Doctors, Holy Fathers, &c. yet the Holy Ghost saith flatly, they are the spirits of Diuels, working false and fained miracles, and with great efficacy of error, deluding and deceiuing the simple and blind multitude. We see then, that the Holy Ghost in all this description, doth plainely note out the Iesuits and Seminary Priests. For to whom can these things here spoken of agree, but onely to them? And doe not wee which liue in these dayes, sensibly see and discerne the fulfilling of all these things? Surely we can not but see and feele them, vnlesse we be wilfully blind, and doe of purpose blindfold and hoodwinke our selues. But the holy Ghost goeth yet further, and doth more fully, and as it were demonstratiuely point them out vnto vs, describing them by the office, which is, *to goe vnto the Kings of the earth, and of the whole world to gather them to the battell of that great day of God Almighty.* Who is ignorant that the Iesuits and Seminary Priests are sent out to all Kings & Nobles of the whole world, that fauor them and their proceedings? Are they not croking

The holy Ghost calleth the Iesuits the spirits of diuels, cap. 16. 14.

Verse 14.

croking in corners, thick and threefold in all parts of this land? Are they not practising of treacheries & treasons against our most gracious King and the whole state? are they not plotting the destruction & subuersion of this Church and common wealth? Nay, as the holy Ghost saith, the chiefe end of their comming abroad is to solicite & gather the Kings of the earth vnto battell against God, against Christ, and against all true professors of religion. The battell betwixt them is here called, *The battell of the great day of God Almighty*, that is, that battel, wherein the Almighty God will haue the day, and goe away with the victory. For it followeth, that the Iesuits and Seminary Priests did preuaile with the seduced Kings of the earth so farre, as to gather them together to a place, which in Hebrew is called *Armageddon*, that is to say, a place where they shall bee destroyed, and that with such a horrible slaughter, that the place shall take a name thereof. For it was an vsuall thing among the Hebrewes, to call the place where any famous thing fell out by a name which did report the same to all posterity, as *Kibroth Hataauah*, the graues of Concupiscence; *Hamon Gog*, the multitude of *Gog*; and diuers such like. And so here

The Iesuits by their crafty perswasions shall bring the popish Kings and their armies to a place wher they shalbe destroyed. Numb. 11. Ezec. 39.

here *Armageddon*, the destruction of an army, because the Kings of the earth, and their armies which shall fight against the Church at the instigation of the Iesuits, shall come to a place, where they shall haue a notable ouerthrow. This word *Armageddon* may fitly bee deriued of two Hebrew words, that is to say, *Cherem*, which signifieth destruction, and *Gedudh*, which signifieth any army; that is, the destruction of an army; or as some say, and that very iudicially, it may come of *Gnarmah Gidnon*, which signifieth the subtiltie of destruction; because the blind Kings and Nobles of the earth shall by the subtilty and crafty perswasions of the Iesuits and Seminary Priests, be entised to fight against the Protestants, in a place where they shall haue a famous foile. Some deriue *Armageddon* of *Har*, which in Hebrew signifieth a Mountaine, and *Megiddo*, which is the place where the godly King *Iosias* was slaine: and so this place should be called *Armageddon*, the Mountaine of *Megiddo*, for the slaughter of Kings that shall bee there. To the which the Prophet *Zacharie* alludeth, saying: *In that day there shall bee a great mourning in Ierusalem, as the mourning of Hadadrimmon,*

Zac.12.11.

in the valley of Megiddo. Well, wee doe ſee that al theſe ſignifications and deriuations of *Armageddon*, come to one thing in effect; which is, that the great armies which aſſemble themſelues in battaile againſt the Lord, ſhall be deſtroyed: and therefore it is not much materiall to diſpute, which is the more likely ſignification of the word. But this let vs obſerue for our comfort, that when ſoeuer we ſhall ſee the Kings and Captaines, Nobles and Potentates of the earth, being ſolicited by the Ieſuits, Prieſts, and the falſe prophet, to leuy great armies, and make great powers to fight againſt the Goſpel, and the true profeſſours thereof, for the maintenance of great *Babylon*, they ſhall not preuaile, but be vtterly ouerthrowne and deſtroyed. As in part wee ſee fulfilled in the yeere of our Lord, 1588. when the great and inuincible Armado of the Spaniards, as they thought, which was long in preparing againſt vs, and at laſt, by the inſtigation of the Ieſuits, brought vpon vs, came to *Armageddon*, as wee know, GOD bee praiſed. And in all time to come, in the like caſe, let them looke for the like ſucceſſe. Well, now to grow to ſome concluſion of this point; wee doe plainely ſee that *Rome* falleth,

falleth, their kingdome waxeth darke, their Euphrates drieth vp, they eſpy it. The Dragon, the Beaſt, and the falſe Prophet ſend out their frogges into all countries and kingdomes, hoping to preuent it by the helpe of the Kings of the earth, and eſpecially, the King of *Spaine*: but alaſſe all in vaine! for they muſt come to *Armageddon*, when they haue done all that they can. For God fighteth from Heauen againſt them, God bringeth them downe, and no power of man is able to vphold them.

But now let vs proceed to prooue the third maine point; which is, that *Rome* ſhall fall finally, and come to vtter deſolation. For all ſound Diuines are perſwaded of the fall of *Babylon*, and doe grant that it falleth, and is in falling: but all are not ſo thorowly perſwaded of the finall fall thereof in this life. Therefore now I will prooue by manifeſt Scripture, that *Rome* ſhall fall for a doo. fall finally. Firſt, if the things be deepely conſidered and narrowly looked into, which Saint *Iohn* ſaith ſhall fall out vpon the powring foorth of the ſeuenth Viall of Gods wrath, by the ſeuenth Angel, they doe fully portend a deadly downefall, and vtter ouerthrow of *Rome*. For the ſeuenth Viall is not powred

powred vpon the earth, or ſea, or fountaines of waters, or on the Sunne, as the firſt foure vials were, which ſignified ſome particular iudgement; but it was powred foorth into the very ayre, which ſignifieth the vniuerſality of it, and containeth the moſt generall and moſt grieuous iudgement, and vengeance of Almighty GOD, vpon the whole body of the kingdome of Antichriſt, a little before the laſt day. Cha. 16. 17

The text ſaith, that vpon the powring foorth of this viall, *there was a loud voyce heard out of the Temple of Heauen from the Throne*: that is, from the very preſence of God, ſaying: *It is done.* It is diſpatched. The vtter ouerthrow of *Rome* is fully concluded of, and all things finiſhed which belong to the powring forth of the ſeuen vials, which containe the ſeuen laſt plagues, wherin the whole wrath of God is fulfilled, as appeareth ch. 15. as before it is ſaid, *Babylon is fallen*, becauſe it ſhould certainely fall: So heere God himſelfe ſaith, *It is done*, becauſe it ſhall certainly be done. For whatſoeuer God hath determined to be done, is as it were already done, becauſe it ſhall moſt certainly be effected. Sith then the Lord hath pronounced this of *Rome*, there remaineth nothing but a verſe 17. Chap. 16. verſe 1.

daily

daily accomplishment of it: and let all the Papists know for a certainty, that they must go to their geare, they must come to their paiment, there is no way of euasion.

For hath the Lord spoken it, and shall it not come to passe? Now vpon this that God saith, *It is done*, followeth presently, that there *were voyces, and thunderings, and lightnings, and there was a great earthquake, such as was not since men were vpon the earth, so mighty an earthquake.* What is meant by thunderings, lightnings and earthquakes, in this Booke, I haue before shewed: to wit, commotions, seditions, tumults, vprores and alterations of States, Kingdomes, and common-wealths: and then the meaning of this place is, that there shall bee horrible shakings, concussions, tumults, and great alteration of State in all the Kingdomes which are subiect to Antichrist, none of them shall escape. For this seuenth Viall of Gods wrath vpon the kingdom of the beast is compared to a most horrible and blustering tempest, raised vp in the whole aire, that is, in all places of Antichrists dominions. And it is specially to be noted, as a thing of great moment, that the holy Ghost saith, *there was neuer such an earth-quake as this, since the world be-*

Ch. 15. 18.

Cha. 6, 12.

beganne, and ſince men were vpon the earth. For aſſuredly, ſo ſoone as the ſeuenth Angel powred forth his Viall, the kingdome of popery ſhall goe downe amaine, which ſhall not bee long before the end of the world, as all circumſtances heere doe ſhew. After all this, Saint *Iohn* telleth vs the effect of this thundering, lightning, and extraordinary earthquake; which is, *that the great city was diuided into three parts*; that is, there ſhall bee a moſt horrible rent and diuiſion in the city of *Rome*, and throughout all the Popes dominions. Cha. 16. 19

What this rent and diuiſion is, and how it ſhall bee, I cannot determine, being a thing to come, as all the reſt comprehended vnder the powring foorth of the ſeuenth Viall. But this I am ſure of, that *Rome* ſhall goe downe; and there ſhall bee ſuch tumults, vproares, rents, diuiſions, diſsipations, and conclusions in *Rome*, and throughout all the Romiſh iuriſdiction, as neuer was heard of, nor read of, ſince the world beganne. For Saint *Iohn* addeth, that *Babylon came in remembrance before God, to giue vnto her the cup of the wine of the fiercenesse of his wrath:* That is, God doth now at length call to mind all the wrongs done to his people, and Verſe 19.

all

all the righteous blood shed, for the space of seuen or eight hundred yeeres, by the whore of *Babylon*, that hee may be fully reuenged, and execute the fiercenesse of his wrath both vpon her, and her whole kingdome: yea, and that in such terrible and wrathfull manner, that there shall bee no place of refuge, no place to flye into for succour. For Saint *Iohn* saith, *Euery Ile fled away, and the mountaines were not found:* Meaning, that the Papists in that day shall haue neither mountaine nor Iland to flye vnto.

Verse 20.

And last of all, the holy Ghost saith, that *there fell a great haile like talents out of heauen vpon the Idolaters: insomuch, that they blasphemed God, because of the plague of the haile. For the plague thereof was exceeding great.* A talent was about the weight of threescore pound, as some write. Then it followeth, that this haile of Gods wrath vpon the Papists, shalbe most terrible and fearefull, and beate them all downe to the ground, as it were an haile of milstones, or Plough-irons. Now when this Haile of talents commeth, as assuredly come it shall, then shall the kingdom of Popery be beaten to dust and powder: and therefore no maruell though the Idolaters, seeing all this, be in a most hor-

Ch. 16.21.

rible rage, and blaſpheme God, as Saint *Iohn* ſaith, becauſe of this exceeding and moſt extraordinary plague, which ſhall then come vpon them. But now to conclude and wind vp all together: For as much as this laſt viall is powred into the ayre (GOD ſaith, *it is done*) an extraordinary earthquake followeth; the great City of *Rome* is rent; *Babylon* called into queſtion; and fearefull haileſtones of wrath powred downe vpon the Idolaters: I doe conclude, that *Rome* ſhall fall finally, and come to vtter deſtruction in this life. Ver. 21.

Now let vs proceede to further proofe. In the eighteenth chapter of this booke, the whore of *Babylon* ſaith in heart: *I ſit, being a Queene, and am no widdow, and ſhall ſee no ſorrow. Therefore ſhall her plagues come at one day, death, and ſorrow, and famine: and ſhee ſhall be burnt with fire. For that God which condemneth her, is a ſtrong Lord.* ch. 18. 8, 9. Iſay. 47. v.

Firſt, here *Rome* is deſcribed, as ſhe was in the height and top of her pride and ſecurity, when ſhe held the dominion of the Kings of the earth, and boaſted that ſhee was the head of the Catholique Church, carrying her ſelfe very inſolently aboue all Kings and Emperours, treading vpon their necks, and making

them attend at her gates barefoote in the middeſt of Winter, as the ſtories report. Yea, and that ſhee was no widow; that is, no ſolitary or deſolate perſon, but one that had many louers, which were ſtrong to defend her, ſo as ſhe ſhould feele no want, nor ſee any ſorrow. But the time will come, and draweth on apace, wherein ſhee ſhall bee throughly puniſhed for her haughtines, and intollerable pride and ſecurity. For the holy Ghoſt ſaith, *her plagues ſhall come one day*, that is, ſuddainly, ſhort, and ſpeedily, *euen death, ſorrow, and famine, and ſhee ſhall be burnt with fire. For that God which condemneth her, is a ſtrong Lord.* If this be not plaine enough to prooue an vtter ouerthrow of *Rome*, I know not what can bee plaine enough. For if death, famine and fire, will not pull her downe, I know not what ſhall pull her downe. But S. *Iohn* ſaith flatly, that God himſelfe who is a ſtrong Lord will oppoſe himſelfe againſt *Rome*, and condemne her, who can vphold her? Can the King of *Spaine*? can the Cardinalls? can the Emperour? can all the Dukes of *Italy*, and all the Potentates of the earth, that take part with her? No, no, they are all too weake. *For if God take againſt a man*

wh

who can reclaime him, ſaith the holy Ghoſt? Iob.23.
For hee doth whatſoeuer he will. And againe, *God is wiſe in heart, and mighty in ſtrength, who euer hardened his heart againſt him and proſpered? If God call not backe his anger, the moſt proud hearts are bowed vnder him.* And God ſaith in *Ezec.* 22. *Can thy hands bee ſtrong, or can thy heart endure in the day that I ſhall haue to doe with thee?* Then it followeth, that though *Babylon* ſit as a Queene, and all her louers take part with her, yet becauſe the ſtrong Lord is againſt her, therefore ſhee ſhall come to vtter deſtruction.

Some of good iudgement in the truth, haue gathered from this place, that the very City of *Rome* ſhall be burnt with fire, which aſſuredly may well be. But this I am ſure of, that the phraſe of *burning with fire*, doth in the Amos 1.4.
Prophets alwayes ſignifie an vtter deſtruction and deſolation of a City, or a Kingdome: and therefore it followeth that *Rome* ſhall be vtterly deſtroyed.

But behold yet ſtronger, and plainer proofe. For S. *Iohn* ſaith, *a mighty Angel* Cha. 18.2.
tooke vp a ſtone like a great milſtone, and caſt it into the ſea, ſaying, with ſuch a violence ſhall that great City Babylon be caſt downe, and ſhall be found no more. All men know, that old

lon in Chaldæa was deſtroyed by the *Medes* and *Perſians*, long before Saint *Iohn* writ this booke: and therefore that is not heere meant, but the new *Babylon* which is *Rome* as afore hath beene prooued. The phraſes of ſpeech, and the ſignes which the Prophets vſed to declare the deſtruction and deſolation of old *Babylon*, are here alluded vnto the deſtruction of *Rome*. For we read in the Prophecy of *Ieremy*, that the Prophet hauing written in a booke all the euill that ſhould come vpon *Babell*, for holding Gods people ſo long in moſt miſerable captiuity, ſaid to *Seraiah*, *When thou commeſt vnto* Babell, *thou ſhalt reade all theſe words, and when thou haſt made an end of reading this booke, thou ſhalt binde a ſtone to it, and caſt it into the middeſt of Euphrates, and ſhalt ſay: Thus ſhall* Babell *bee drowned, and ſhall not riſe vp from the euill that I will bring vpon her, although they weary themſelues.* Ier.51.61. 62. Now let vs conſider how this agreeth with the ſame which is heere ſet downe, and we ſhall finde, that all things are heere ſet downe, with greater force, to expreſſe, as it were, a deeper vengeance, and a more heauy (and vnrecouerable deſtruction.) Firſt, there is a man, heere is a mighty Angell;

there

there the man taketh vp a ſtone, heere the Angel taketh vp a great ſtone, like a milſtone: there the ſtone is caſt into the riuer, here into the deepe ſea. All theſe circumſtances being applied to *Rome* doe greatly aggrauate the matter, and very plainely ſhew, that it ſhall fall, without all hope of recouery. For the Lord declareth by this forcible ſigne, of caſting a milſtone into the Sea, that the City and kingdome of Antichriſt ſhall be caſt deepe downe into perdition, and ſhall lie ouerwhelmed, and drowned in the ſame for euer.

Rome ſhall falwithout all hope of recouery.

For if old *Babylon* was vtterly deſtroyed, and came to a finall deſolation in this life; much more ſhall *Rome* as the holy Ghoſt diſputeth. But old *Babylon* came to vtter ruine and deſolation in this life, as both *Iſay* and *Ieremy* doe witneſſe: Therefore new *Babylon*, that is, *Rome*, ſhall come to vtter deſtruction: and as the holy Ghoſt heere ſaith, *ſhall be found no more*, or ſhall fall, without all hope of recouery.

Stories doe report that *Rome* hath beene ſundry times deſtroyed by the Gothes and Vandales, and others: yea, once fired and quite burnt vp, but afterward built and rayſed vp againe by the Emperours: But

heere the Holy Ghost saith expressely, that it shall haue a finall fall, and an vnrecouerable destruction. For can a millstone cast into the bottome of the sea, euer bee got vp againe? No, no, it is impossible. Therefore let the Iesuits, and Seminary Priests, doe what they can, they shall neuer set vp *Rome* againe, they shall neuer restore her to her former state and dignity; they shall neuer repaire her credite againe. Let the Pope, and Cardinalls, and the King of *Spaine*, and all the world, and all the Diuels in Hell, ioyne together, they shall neuer get vp this millstone out of the bottome of the Sea. For the Angel hath cast it in with such a violence, that no power of man shall euer fetch it out againe.

True it is indeed, that the Iesuits bestirre them, and the Seminary Priests and Papists doe worke apace in all lands, and aduenture themselues in most desperate manner, to recouer againe the credit of Popery, and to set vp againe the dignitie and the power of the Pope, and the glory of their Church and Citie, and their bold enterprises doe make many euen to doubt that they will againe one day preuaile. But assuredly wee are to make full reckoning, that although

heere

heere and there they may ſupport for a time ſome ruinous parts of their rotten frame, yet doe what they can, it ſhall in the end downe vpon their heads, and come to vtter deſolation.

Indeed, *Rome* ſtandeth yet, and Popery is not quite fallen downe. But they are diſdoſed, their credite is cracked, their power decayeth; and ſo this thing is begunne, and the time draweth on when it ſhall bee fully accompliſhed. Hee that had beheld the power, the pompe, the riches, and eſtimation of the Church of *Rome* about ſome foureſcore yeeres paſt, and looketh vpon it now, ſhall ſee a wonderfull alteration. It ſeemed then to be without all danger of ſhaking: for the Emperour and the Kings of the Earth ſtood foorth with all their force and might, power and policy, to vphold it: but God be thanked, wee ſee how it is already come downe, and ſhall come downe euery day more and more, whoſoeuer ſaith nay to it.

But behold, yet more and more plaine proofe for the vtter deſolation of *Rome*. For Saint *Iohn* deſcribeth the eternall deſolation thereof, by deniall of thoſe things which are in cities inhabited; Firſt he ſaith, *there ſhall*

Chap. 18. verſe 22. *be more any voyce of harpers, Muſicians, Pipers and Trumpeters, heard in* Rome, that is, all muſicke ſhall ſurceaſe, which argueth an vtter deſolation. For what inhabited cities are without muſicke?

Secondly, hee ſaith, *there ſhall be no craftsman of what trade ſoeuer found in* Rome, which argueth an vtter deſolation. For what flouriſhing City is without artificers?

Thirdly, hee ſaith, *no light of a candle ſhall any more ſhine in* Rome, which argueth an vtter deſolation. For what inhabited City is without candles?

Fourthly, hee ſaith, *no ſound of a milſtone ſhall bee heard in* Rome, which doth argue an vtter deſolation. For what City is without milles to grinde their corne?

Laſtly, hee ſaith, *the voyce of the Bridegroome and of the Bride ſhall be heard no more in* Rome, which argueth an vtter deſolation: for what City is without Bride and Bridegroome? and without marriage for procreation ſake? Then I conclude from all this, that *Rome* ſhall fall finally, and come to vtter deſtruction.

But behold yet more plaine and pregnant proofe, drawne from the pitifull mournings and moſt wofull lamentations of the Kings

Kings of earth, the Merchants, and the Marriners, who all doe ioyntly lament and mourne, for the deſtruction and deſolation of *Rome*, crying, *Alas, alas, that great City Babylon, that mighty City: for in one houre is thy iudgement come: In one houre ſo great riches are come to deſolation, in one houre ſhee is made deſolate.* What can be more plainely and fully ſpoken, to proue an vtter deſolation of *Rome?* What can be more required then to haue it ſet downe in expreſſe termes, as heere we ſee? For now the holy Ghoſt vſeth no figure, no hardneſſe, no circumlocution, no obſcurity: but telleth vs plainely, and thrice for fayling, that *Babylon*, that is, *Rome*, is made deſolate, is to come to deſolation. Cha. 18. 10

Moreouer it is ſaid that *the Kings, Merchants, and Marriners, ſhall ſtand a farre off for feare of her torment, and they ſhall weepe and waile, When they ſhall ſee the ſmoake of that her burning*, ſignifying that the torment, and plague of *Rome* ſhall be ſo great, that Kings for all their might ſhall not dare to come nigh to reſcue her: no not the King of *Spaine* with all his great might & power, he ſhall be faine to ſtand a farre off, or rather vtterly to forſake her, weeping, and wayling Ver. 10. 15.

as

as well as others, for her most fearefull and vnrecouerable destruction.

But we are to obserue in all this, that the holy Ghost vseth a figure or kind of speech, which they call a *Prosopopœia* or faygning of a person, whereby the Popish Kings being dead and rotten, are brought in, lamenting, and bewayling the fall of *Babylon*, as if they were aliue againe: or else it may be vnderstood of the Cardinals, and Legates, which are euen as kings vpon the earth But it cannot bee vnderstood of Christian Kings, for they shall bee the instruments of God to pull downe great *Babylon*; as wee shall heare anon.

Furthermore, let vs consider the causes of this great lamentation, for the deadly downfall of *Babylon*, by the popish Kings, Merchants, and Marriners. *First, the Kings they* mourne and lament saith Saint *Iohn*, be-
Verse 9. cause they *had committed fornication with the great Whoore of Babylon, and liued in pleasure with her.* That is, they had liued long with her in abhominable idolatry, and pleased her that way, and therefore shee gaue them dispensations to liue in wantonnesse and all carnall pleasures, and euen to do what they list, spending their dayes in sensuality and

and all kind of fleshly delights.

Secondly, the Merchants doe weepe and waile, because no man buyeth their ware any more. These Merchants are not named, but they may easily bee knowne by their wares, which the Holy Ghost describeth, to wit, that they bee the Popish Merchants, the shauen Merchants, who are heere brought in mourning and lamenting for the losse of their gaine. The Monkes, Friers, and Priests cannot haue that vtterance of their wares, that in times past they haue had; their wares are now out of request: their Markets waxe dead, and they haue cold takings. When these fellowes passe by the great Monasteries and Abbeyes, and see them made ruinous heapes, and withall remember the fat reuenewes, the good Cheere, the pleasure and delight which sometimes they haue had in those places, it cuts their hearts, and maketh them shake their heads at it, saying, *Alas, alas, that great City that was clothed in fine linnen and purple, and scarlet, and gilded with gold, and precious stones, and pearles, for in one houre so great riches are come to desolation.* Marke then, that the ruine of their great City, with all the pompe, pleasure, and riches thereof, is that which doth yet

Ver. 12. 13. 14.

Verse 16.

yet ſticke in their ſtomackes.

Thirdly, the Marriners do greatly mourne and lament, for the loſſe of their profit and commoditie. For while *Rome* had dominion ouer the kingdomes, and the Pope ruled ouer all, euen as a God vpon the earth, there was nothing but trudging ouer the ſeas to *Rome* out of all Lands, and againe from thence, there was carrying and recarrying: Inſomuch that multitudes of Marriners, and Shipmaſters were continually ſet on worke, and gained greatly thereby. No maruell then though theſe Marriners are brought in among other friends of *Rome* bewailing her deſtruction, euen with duſt vpon their heads weeping, and crying, and ſaying, *Alas, alas, that great City, wherein were made rich all that had ſhips on the ſea by her coſtlineſſe. For in one houre ſhee is made deſolate.* Thus we ſee how the Kings, and Merchants, and Marriners ſhall bewaile the vtter ruine and great deſolation of *Rome*, for the loſſe of their pleaſure, their gaine, and their profit.

Moreouer, we are to obſerue, that that which is ſpoken by the old Prophets, *Iſay*, and *Jeremiah*, touching the vtter deſolation of old *Babell*, is applied by Saint *John* to new *Babell*, which is *Rome*. Touching

ching the old Eaſterne *Babylon*, the Prophet ſaith thus: Babell *the glory of kingdomes, the beauty and pride of the Chaldeans, ſhall bee as the deſtruction of God in Sodome and Gomorah. It ſhall not bee inhabited for euer, neither ſhall the Arabian pitch his tent there, nither ſhall the ſhepheards make their folds there. But Ziim ſhall lodge there, and their houſes ſhall be full of Ohim: Oſtriches ſhall dwell there, and the Satyres ſhall dance there,* Iſay 19.13. that is, Fairies, Hobgoblins, Night-ſpirits, and ſuch like, whereby is ſignified the vtter deſolation of old *Babylon*. Now St. *Iohn* applyeth all this to *Rome*, ſaying, *Babylon* that *great City is become the habitation of diuels, and the hold of all foule ſpirits, and a cage of euery vncleane and hatefull birds.* Ch. 18. v. 1 Noting hereby both the filthineſſe of *Rome*, and alſo her vtter deſolation.

But now let vs proceed to our laſt and greateſt argument, to prooue the finall fall, and vtter deſtruction of *Rome*, and all Romiſh power and authority. In the 19. chapter of this Propheſie our Lord Ieſus is deſcribed, *ſitting vpon his white horſe*, which is the miniſtry of the Goſpell, as hath before bin proued; and is moſt glorioufly brought in by S. *Iohn*, as grand Captaine, and General

of

of the field, fighting with all his army against Antichrist and his Souldiers. Saint *Iohn* giueth him goodly names and titles, calling him the word of God, the King of Kings, and the Lord of Lords: and saith, that hee hath a name written, that no man knew but himselfe; which is his infinite glory and maiesty.

Chap. 19. ver. 12. 13. 14. &c.

And moreouer, that his eyes were as a flame of fire, and on his head many Crownes, and a sharpe Sword in his mouth, and clothed with his warlike garment dipt in blood, and all his heauenly Souldiers followed him vpon white horses: meaning thereby all Christian Kings, Dukes, Lords, Nobles, Captaines, Preachers, and Professours of true Religion.

This grand Captaine with all these worthy Souldiers, saith Saint *Iohn*, shall muster together, and prepare themselues to fight against the beast, and the false Prophet, and all their forces, and at last hee seeth them ioyne battaile. *I saw* (saith Saint *Iohn*) *the Beast and the Kings of the earth, and their armies gathered together to make battell against him that sate vpon the white horse, and against his army.* Now all this is to be vnderstood of the battels betwixt the

Verse 19.

Papists

Papiſts and the Proteſtants in theſe laſt dayes. But, may ſome man ſay, who ſhall haue the victory? What is the ſucceſſe? What was the iſſue? Let vs heare of that. The holy Ghoſt anſwereth, that *the Beaſt and the falſe Prophets were taken, foyled, and ouercome:* vſing a warlike phraſe, becauſe in the warres they vſe to take their greateſt Captaines and Commanders aliue, & to put them to their ranſomes. The like vnto this wee haue in the ſeuenth Chapter, where Saint *Iohn* telleth vs, that when the Popiſh Kings and Potentates ſhall make Warre againſt Chriſt and his Goſpel, they ſhall haue the like ſucceſſe vnto this. For ſaith hee, *Theſe haue one minde, and ſhall giue their power and authority vnto the Beaſt, they ſhall fight with the Lambe, and the Lambe ſhall ouercome them: For he is Lord of Lords, and King of Kings.*

The Proteſtants ſhall haue the day.

Chap. 17. ver. 13. 14.

But, may ſome man ſay, when the Leaders and commanders of the Popiſh armies ſhall be taken captiue and ſet at their ranſomes, what ſhall become of the inferiour Captaines and Souldiers? The holy Ghoſt anſwereth, that *the remnant were ſlaine with the ſword of him that ſitteth vpon the horſe.* That is, they were put to the Sword, and all the

fowles were filled full with their fleſh. And for this cauſe Saint *Iohn* ſaith, that he ſaw an Angell ſtand in the Sunne, who cryed with a loud voyce, ſaying to all the fowles that did flye by the middeſt of Heauen, Come and gather your ſelues together vnto the Supper of the great God.

Ch. 19. 21.

Now to make this plaine. We know, that they which proclaime any matter, ſeeke ſome Market croſſe, or high place to ſtand in, where they may be heard: So this Angell, which proclaimeth the victory againſt Antichriſt, before any ſtroake bee ſtricken, becauſe of the certainty of it, ſtandeth in the Sunne, as it were in the Theater and middeſt of the world, as in a place moſt fit for the purpoſe, that hee may be heard throughout all the earth. Now this proclamation is directed to all the fowles of the ayre, to bid them to a ſupper, which is heere called the ſupper of the great God. But it may bee demanded, what cheare ſhall they haue? The holy Ghoſt anſwereth, that they ſhall eate the fleſh of Kings, and the fleſh of great Captaines, and the fleſh of mighty men, and the fleſh of horſes, and of horſemen, and the fleſh of all freemen, and bondmen, and of ſmall and great.

Verſe 18.

This

This we know, that when men are slaine in great numbers in the warres, their bodies lie scattered, as meate for the Fowles of the Ayre. And therefore here all Fowles are inuited and bidden to a great supper, made them by the great God, whose hand is in all this; their cheare, and their dainties are reckoned vp to be the flesh of Kings and Captaines, &c. Now out of all this may bee strongly concluded, that hereafter in all time to come, when the Armies of the Pope, which is the Beast, the Armies of the King of *Spaine*, who hath giuen his power and authority vnto the beast, and is his great vpholder; when the Armies of the Cardinall his great Confederate; when the Armies of the Leaguers, his great adherents; yea when all these, and all other Popish Armies shall ioyne and band themselues together against the Christian Kings & defenders of the Gospel: they shal haue a notable ouerthrow, insomuch that their dead carkasses shall euen couer the earth, and the Fowles of the ayre shal come to their great Supper, which the Lord of hostes will make ready for them. For assuredly, and out of doubt, they that liue, shall see the fulfilling of all this, and shall see the Popish Armies goe downe by heapes in all

Countries and Kingdomes, and bee made meat for the fowles of the ayre. For the holy Ghost saith, *They shall come to Armageddon*, that is, the place where their Armies shall be destroyed. And againe, *If any lead into captiuity, hee shall goe into captiuity. If any kill with a sword, he must be killed with a sword:* For as the Popish forces haue in former time taken captiue the people of God, and cruelly murdered them: so now the time draweth on a pace, wherein they themselues shall be taken and put to the sword.

The Popish armies shall go downe by heapes. ch. 16. v. 6. ch. 13 v. 10.

And therefore now at last I conclude, that *Rome* shall fall finally, and come to vtter destruction in this life. For as *Rome* did rise vp by degrees in this life, so *Rome* shal fall by degrees in this life: As *Rome* grew vp to her full height and highest pitch in this life; so it shall come to her lowest ebbe and greatest declination in this life: I meane, before the comming of Christ vnto iudgement. For the falling downe of haile like talents vpon the Kingdome of the beast, shall be in this life: The extraordinary earthquake vpon the dominions of Antichrist, shall bee in this life: The comming of the Popish Armies to *Armageddon*, shall be in this life: The mourning of the Kings, Merchants, and Mariners,

Rome shal be vtterly destroyed in this life.

for the ouerthrow of *Babylon*, shall be in this life: The great battaile betwixt the beast and him that sitteth vpon the white Horse, shall be in this life, before the day of Iudgement: The powring forth of all the seuen vials of Gods wrath vpon the kingdom of the beast, shall be euen in this life. For it were an absurd thing to say, any of these things shall be after this life; or to say that these things shal not be till the very comming of Christ; for they are all things to be effected here in this earth: & the holy Ghost doth describe them as things to be done vpon the face of the earth: for otherwise we could haue small comfort in any of these things, if they should not be done here in earth, or if they should all be deferred til the very comming of Christ, and in the mean time Antichrist shal stil preuaile.

But it will be obiected that S. *Paul* saith, The Lord shall consume Antichrist with the spirit of his mouth, and abolish him with the brightnesse of his comming: Therefore before his comming hee shal not be vtterly abolished. True it is indeed, hee shall not vtterly bee cut off in all his members, till the very comming of Christ. For there will be some Papists remaining in all Countries, euen vnto the end: there be some, nay, many,

2 Thess. 2. An obiection answered.

many, that will carry the beasts marke euen till the last day. But the holy Ghost in this propheſie ſpeaketh of the reuolting and falling away of Kingdomes and Countries from the Sea of *Rome*; whereby it ſhall come to paſſe, that it ſhall be exceedingly weakened, and brought ſo low, that the
ch.16.v.12 Kings of the earth ſhal eaſily take it; or as the holy Ghoſt ſpeaketh, ſhall eaſily paſſe ouer their Euphrates, being dryed vp, and enter their *Babylon*. But then will ſome man ſay, Shall there be no Pope at all a little before the comming of Chriſt? I anſwer, and not
ch.17.v.16 I, but the holy Ghoſt for me. He ſhall be a poore Pope, a naked Pope, a deſolate Pope, a Pope whoſe fleſh ſhall be torne, whoſe fleſh ſhall wither, as we ſhall heare anone. He ſhall be ſuch a Pope, as *Iſhboſheth* was a King, when *Abner* and all *Iſrael* fell away from him. He ſhall be ſuch a Pope, as the King of *Portugall* is a King.

The Pope ſhall be brought very low, 2 Sam. 3. &c.

But it will be obiected, How know you this? Are you a Prophet? Can you foretell of things to come? I anſwer, Saint *Iohn* was a Prophet, and indued with a Prophetical Spirit in this matter of his viſions and Reuelations; and I ſpeake no more then Saint *Iohn* hath ſet downe. And therefore I hope

I ſpeake within compaſſe: for I doe but relate Saint *Iohns* words, and explaine them in ſuch meaſure as I am able.

This Propheſie doth plainly declare that *Babylon* ſhall fall; *Rome* ſhall come downe, the Pope ſhall neuer bee eſteemed againe. And I doe beleeue it to be ſo: I beleeue God: I beleeue his Word: I beleeue all that is ſpoken in the Scriptures: and I do endeauor to perſwade others alſo. For ſith the holy Ghoſt hath ſo plainely, and ſo fully foretold it, why ſhould we not beleeue it? Why are we ſo ſlow to beleeue al that is written in the Scriptures? Hath God ſpoken it, and ſhall it not come to paſſe? Shall any iot of his word faile? Shall we think he ieſteth with vs, when he doth ſo often and ſo ſeriouſly tell vs of the downefall of *Rome*? Surely, ſurely, the cauſe why men are not fully perſwaded of the finall fall of *Rome*, is becauſe they doe not diligently peruſe this booke of the Apocalypſe. But let them be ſtudious and diligent in this booke, and they ſhall be out of all doubt, that *Rome* is the great whore of *Babylon*: that the Pope is Antichriſt, and the Papacy the beaſt.

But now me thinketh I heare ſome man ſay, How is it like that Popery ſhall fall downe more and more here amongſt vs, ſith

it hath ſo many friends, backers, and vpholders, and ſeemeth to gather ſtrength, and make an head againe? I anſwer, that all is but a lightning before death. I anſwer, that all is but the ſtopping of a water-brooke, or making a damme ouerthwart it, which will cauſe it to ſwell more, and breake ouer with great violence. I anſwer that all is no more then is foretold, that the Ieſuits ſhall come forth like Frogges out of their puddles and Mariſh grounds and keepe a croaking for a time, till they haue croaked their owne deſtruction and many others. For they ſhall neuer ſet Popery here in England, to ſtand and continue, doe what they can. I muſt needes confeſſe, that our ſinnes being ſo horrible and outragious, as they are, and being growne to ſuch an height, and ripeneſſe, doe deſerue ſome feareſull vengeance, and that God hath a iuſt controuerſie againſt vs, as ſometimes he had againſt *Iſrael*, becauſe *there was no mercy, nor truth, nor knowledge of God in the land: but ſwearing, lying, killing, ſtealing, and whoring, and bloud toucheth bloud, and therefore ſaith GOD, the land ſhall mourne, &c.* But yet I hope for his couenantſake for his great mercies ſake, for his names ſake, for his glory

Hoſea. 4.

ſake, and for his Church ſake, hee will be gracious and fauourable vnto vs, and not bring vpon vs that vengeance which our ſinnes haue deſerued, or at leaſtwiſe though he correct vs, as indeede he hath iuſt cauſe, and we may iuſtly feare it; yet he will doe it in mercy, for our amendment, and not in wrath to our deſtruction, as he ſaith by his Prophet: *I will not vtterly deſtroy thee, but I will correct thee by iudgement, and not vtterly cut thee off.* Ier.30.11. Ier.46.28. Ier.10.24. But howſoeuer it ſhall pleaſe the moſt wiſe GOD to deale with vs, yet this I ſay, and am perſwaded of, that Popery ſhall neuer be eſtabliſhed againe in this Kingdome: my reaſon is, becauſe the euerlaſting Goſpel carried abroad by the Angel that flyeth in the middeſt of Heauen, ſhall ſpread ſtill more and more throughout all the Kingdomes of *Europe*, as appeareth, Chapter 14. verſe 6. for otherwiſe how ſhall *Rome* fall? How ſhall the Iewes euer bee conuerted? How ſhall fire come downe from Heauen, and deuoure both *Gog*, and *Magog*, as the holy Ghoſt foretelleth ſhall come to paſſe; and as wee ſhall heare more anone? Moreouer Saint *Iohn* telleth vs plainely: that *in theſe laſt dayes, the Goſpell ſhall be preached to many people, and Nations,* Rom.11. 24. Chap.20. Apoc.10.7

and tongues, and to many kings. And further he saith, that in this age wherein we liue, many shall renounce idolatry, *Repent and giue glory to the God of Heauen.* But some man may say, How prooue you that this kingdome is one of them which S. *John* speaketh of and which he meaneth, wherein the Gospell shall be preached vnto the end of the world? I answer, that it is proued out of the 17. chapter of this prophesie, where the holy Ghost telleth vs flatly, that those ten Kingdomes of *Europe*, which had a long time been

Cha. 19. 13 *the ten hornes and strength of the beast, and being of one minde, had giuen their power and authority vnto the beast, should now in these last dayes rise vp against the Whore of Babylon, make*

Verse 16. *Warre against her, hate her and make her desolate.*

England and other kingdomes which haue forsaken the beast, shall so continue vnto the end of the world.

But this Kingdome is one of those ten hornes, and one of those tenne Kingdomes, which a long time had giuen her power and authority to the Beast. Therefore as this kingdome hath happily begun to hate the whore, and to make her desolate and naked: so vndoubtedly she shall continue vnto the end of the world. For if this kingdome and other kingdomes which now hate the Whore, doe not continue, how shall they

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be made desolate and naked, &c? Then it should seeme, the beast shall reuiue and recouer himselfe againe, and so S. *Iohn* shall bee found a false Prophet. But *God is true, and all men are lyers:* and Saint *Iohn* shall bee found a true Prophet: and therefore these kingdomes of *Europe* which haue begun to hate the Whore, shall continue, and neuer giue her ouer, till (as the holy Ghost saith) *they haue eaten her flesh, and burnt her with fire:* that is, till they haue vtterly deuoured her. But here it will be obiected, that in the latter dayes iniquity shall haue the vpper hand. I answer first, that I finde no such place of Scripture. But this I find, that our Lord Iesus foretelleth his Disciples, that very shortly after his death and resurrection, many seducers and false teachers should arise, which should deceiue many, and draw them away from the loue of the Gospell: and saith he, *because iniquity shall be increased, the loue of many shall be cold.* But this speech of our Mat. 24. 12. Sauiour, doth not properly concerne our times. But yet it must needs be granted, that the wicked shall waxe worse and worse, and the world shall not amend, but still bee worse and worse, and grow to a greater height and ripenesse of sinne, as appeareth in

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this Propheſie. Yet for all this we muſt note withall, that the number of true beleeuers in thoſe laſt dayes, ſhall be very many, as this booke doth alſo teach. But it may bee obiected, How can this geare ſtand together, that in the laſt dayes there ſhall bee multitudes and millions of reprobates, and moſt wicked and abominable perſons, and yet withall, a great increaſe of true beleeuers? I anſwer, that the world will be alwayes like it ſelfe, impious, and vnbeleeuing. But the Church ſhall purely worſhip God, and that with daily increaſing euen vnto the end. But now me thinketh I heare ſome man ſay, What likelyhood is there of all this which you write touching the ouerthrow of *Rome*? Doe wee not ſee, that *Rome* is yet ſtrong? Doth not *Italy*, *Spaine*, the greateſt part of *France*, and *Netherland*, and *Germany*, ſtand for her defence? Hath not the Whore ſtill many & great bearers, and vpholders? what likelihood is there then, that euer ſhe ſhalbe brought ſo low as you ſpeake of? I anſwer, that in this caſe we muſt not aske this queſtion what likelyhood. Wee muſt not conſult with fleſh and blood. Wee muſt not take counſell of humane reaſon. For God is marueilous in his deuices, and when he hath

Chap. 11. Verſe 1. Verſe 11. Verſe 13.

We may not ſay, what likelihood is there of this?

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once decreed and determined of any future euent, he will compaſſe it by meanes far ſurpaſsing all humane reach and capacity: yea, by ſuch plots and deuices, as mans wit could neuer haue once dreamed of. For hee hath all meanes in Heauen and Earth in his hands, and is admirable in all his proceedings: and therefore wee may not aske this queſtion, What likelihood, or how can it be, or how can it poſsibly come to paſſe? What likelihood was there an hundred yeeres paſt, when *Rome* was in her delight, and all the Kingdomes of *Europe* ſtood for her, that euer ſhee ſhould haue beene forſaken of ſo many of her old friends, as at this day ſhe is? What likelihood was there, that when the Pope could command the Emperour, and all the Kings of *Europe*, and their Kingdomes, that euer hee ſhould haue beene brought ſo low as at this day he is, God be thanked? What likelihood was there that euer poore *Martin Luther* ſhould ſtand out with the euerlaſting Goſpel in his mouth againſt the Pope, Emperour, and as it were the whole world, and yet dye in his bed in a good old age? What likelihood was there that King *Henry* the eight, of famous memory, ſhould renounce *Rome*, oppoſe himſelfe a-

gainſt

gainst the Pope, and suppresse the Abbies, Priories, and Monasteries in this kingdome, and take their lands and liuings into his owne hands? Therefore I conclude, that when God hath decreed the vtter ouerthrow of *Rome*, we must not aske this question, How can it be? Or which way shall it bee brought about? For the Scriptures doe teach, that God in all ages, hath done the greatest exploits, either by himselfe alone without meanes, or else by weake meanes, or contrary to all meanes.

2 Chr. 20. *By himselfe without meanes, hee ouerthrew the Moabites, Ammonites, and them of Mount Seir, which made Warre against good King Iehosaphat.*

Exod. 14. *By himselfe he destroyed Pharaoh, and his Army in the red Sea.*

Iosh. 6. *By himselfe he ouerthrew Ierico, that great city.*

2 King. 19. *By himselfe he slew the huge Army of the Assyrians, that made Warre against Ezekias.*

1 Chro. 14 *By himselfe he smote the great and dreadful Army of the Ethiopians before Asa, and before Iudah.*

2 King. 6. *By himselfe he smote the Syrians, which besieged Dothan, the City where the Prophet Elisha was.*

Iude 7. *By weake meanes hee ouerthrew the innumerab*

merable army of the Midianites, euen by Gedeons three hundred.

By weake meanes he slew a Garrison of the Philistians, euen by Ionathan and his Armourbearer. 1 Sam. 14.

By weake meanes he ouerthrew the Kings of Sodom and thereabouts, euen by Abraham, and his family. Gen. 14.

He ouerthrew Goliah by Dauid: Sisera by Iael: Abimelech by a woman. 1 Sam. 17. Iud. 4. Iud. 6.

Contrary to meanes, he saued the three children from burning, being in the fire. Dan. 3.

Contrary to meanes, hee saued Ionas from drowning, being cast into the Sea. Ion. 2.

Contrary to meanes, he preserued Daniel from deuouring, being cast into the Lyons den. Dan. 6.

Contrary to meanes, he kept the Israelites from drowning, being in the bottome of the Sea. Exod. 14.

Contrary to meanes and to all expectation, hee caused the Sunne to stand still at noone day, whileſt he ouerthrew the fiue Kings of Canaan by Iosuah. Ios. 10.

Therefore I conclude, that forasmuch as God in all Ages hath effected the most strange and admirable things, either by himself without meanes, or by very weak meanes, or contrary to all meanes, therefore it is in vaine to aske this question, How or by what meanes The vtter ouerthrow of Rome concluded of.

meanes ſhall *Rome* bee deſtroyed? For it is enough for vs to know that it ſhall be deſtroyed, and come to vtter deſolation. And in my iudgement the holy Ghoſt hath ſo often, and plainely affirmed this, that no man ſhould any more mak any doubt of it, or once call it into queſtion. For what can be more plaine then to ſay? *Rome is fallen. Rome ſhall fall. Great haileſtones like talents ſhall fall vpon it. It ſhall goe to perdition. It ſhall fall to deſtruction. It ſhall bee caſt downe like a great Milſtone into the bottome of the Sea. It ſhall be burnt with fire. It ſhall bee made deſolate and naked. It ſhall be without Inhabitants.* All the Popiſh ſort both high and low, *ſhall with great mourning and lamentation bewayle the deſolation thereof. Their Armies ſhall come to* Armageddon. *The beaſt and the falſe prophet ſhall be taken, and their Captaines and Souldiers ſlaine by infinite heapes, and their carkaſſes made meat for the fowles of the Ayre.* If all this be not plaine enough, I cannot tell what can be plaine enough. True it is indeed, the holy Ghoſt doth not name *Rome*, but it is apparant by the circumſtances that all theſe places muſt needs be vnderſtood of *Rome*, of Romiſh power, and of the Romiſh Armies. For there can be no other ſound ſence giuen

Apoc.14.8. Apoc.16.21. Apo.17.8. Apo.17.16 Apo.18.21 Apoc.18.8 Apo.17.16 Apo.18.22 Apoc.18.9 Apo.16.16 Apo.19.18

of

of them, as al diuine writers and interpreters doe affirme, both new and old. And therefore I conclude, that Saint *Iohn* in this Prophesie could not speake more plainly, except he should haue named *Rome*. For he nameth *Babylon*. He nameth *the great City, Which then raigned ouer the Kings of the earth*. Hee nameth *the Citie situate vpon seuen hills*. He nameth *the City which had seuen seuerall gouernments*. And therefore out of all doubt hee meaneth *Rome*. Well then, sith it is so, that *Rome* and all Romish power and authority shall fall flat downe, and come to vtter destruction and desolation in this life, let all men take heed how they ioyne with *Rome*, how they ioyne with the Romish Church, and how they receiue the Beasts marke: for assuredly they shall all be destroyed together, both in this life, and in that which is to come as we shall heare by and by.

Let all the wisemen therefore, and all such as haue any care of their saluation, follow the wholesome counsell and aduice of the holy Ghost, which saith, *Goe out of her, my people, that ye be not partakers of her sinnes, and that ye receiue not of her plagues: for her sins are come vp to heauen, and God hath remembred her iniquities*. Our only wisdom then wil be to separate

Apoc. 18. 4. 5.

our ſelues from the Whore of *Babylon*, that is, from the Church of *Rome*, and to ioyne our ſelues with all ſpeed to the Church of God, that is, the Church of the Proteſtants, for this ſhal ſtand and flouriſh, the other ſhal fall downe and periſh.

Gods people are to reioyce in the ouerthrow of Rome. Apoc. 18. 20.

But what then, ſhall we be ſorry for the fal of *Babylon*, and the ruine of *Rome*? No, no. The holy Ghoſt counſelleth vs greatly to reioyce in her deſtruction and ouerthrow, ſaying, *O Heauens, reioyce ouer her, and yee holy Apoſtles and Prophets, becauſe God hath giuen your iudgement on her.* Wee are therefore to be ſo farre from mourning and lamenting for the deſolation of *Rome*, the kings, Merchants, Mariners, and other her friends, as that it ought to bee the very ioy and reioycing of our hearts. For St. *Iohn* ſaith, that not onely the holy Angels, Prophets, Apoſtles, and Martyrs ſhall reioyce at the deſtruction of *Rome*: but alſo all the Saints, and the whole body of the Church. And therefore he ſaith, that after the vtter ouerthrow of *Rome*; *He heard a great voyce of a great multitude in Heauen, ſaying, Hallelu-iah, that is, praiſe yee the Lord, for hee hath condemned the great Whore, which did corrupt the earth with her fornication, and hath auen-*

Apoc. 19. 1, 2.

ged the blood of his seruants shed by her hand. And againe, saith Saint *Iohn*, they said, *Halle-lu-jah, Halle-lu-jah, Halle-lu-jah*, thrice together, thereby expressing the great ioy and thanksgiuing, for the destruction and ouerthrow of the great Whore: & euen so ought all that loue God, that loue the Church, and that loue the Truth, greatly to reioyce in the destruction of *Rome*, because this monster shall no longer oppresse the *Israel* of God. And sure it is, that the more zealous and godly that a man is, the more he will reioyce at the destruction of Popery: For a man cannot loue God and his Church, that doth not laugh in the destruction of that Anti-christian and bloudy Kingdome. Let no man here say, this is cruelty: this is want of charity: and want of pitty, to laugh in the destruction of any, or to reioyce at other mens harmes. But the most wise God saith, *Reward her euen as she rewarded you, and giue her double, according to her workes, and in the cup that shee hath filled to you, fill her the double.* Apoc. 18. 6. *In as much as she glorified her selfe, and liued in pleasure, so much giue yee to her torment and sorrow.* And therefore I affirme, that no man ought to be mooued with any compassion or pitty, for the ouerthrow of

Rome. But herein that saying of the Prophet
Psal.137. is true: *Blessed is hee that taketh and dasheth her children against the stones*: And againe, *bend thy bow, shoot at her, spare no Arrowes:*
Ier.50.14. *For she hath sinned against the Lord*. Moreouer we are to obserue, that forasmuch as the Lord willeth and commandeth all men to reward *Rome*, as she hath rewarded vs, and to giue her double according to her workes, therefore we ought euery one of vs, as much as in him lyeth, and as his Calling will beare, to do his vttermost to pull downe *Rome*, the Magistrates by the sword, the Minister by the Word, and the people by their prayers. For euen Christian Kings and Princes, and all the Nobles of the earth, must not be negligent to fight against *Rome*. For heerein
Ier.48.10. that saying is true; *Cursed is he that doth the worke of the Lord negligently, and cursed is hee that keepeth backe his sword from blood*. For this cause, I do vpon my knees, night and day, most humbly and instantly intreat the God of Heauen, that as he hath put into the heart of our most gracious and excellent King, to hate the Whore of *Babylon*, and to be his greatest instrument in the whole world, for the weakning and ouerturning of *Rome*, and defence of his most glorious

Gospell

Goſpell (which is his Crowne and glory in all the Churches, and his great renowne in all Chriſtian Kingdomes) ſo hee may conſtantly continue, and neuer ceaſe drawing out the ſword of Iuſtice, till he haue vtterly rooted out of his Dominions, all the curſed crew of Popiſh Iebuſites, and all ſuch as haue receiued the Beaſts marke, and eſpecially the Ieſuites and Seminary Prieſts, which are the Diuels Brokers, the Popes agents and the King of *Spaines* Factors in all Kingdomes. Heere alſo I doe moſt humbly euen vpon my knees, with dropping eyes, yea, if it were poſsible with teares of blood, beſeech and intreat the Learned and Reuerend Fathers of our Church, that they wold bend all their power and authority, with all their might and maine againſt the *Romiſh* Strumpet, and the rather becauſe in theſe dayes ſhe ſeemeth to make a head againe, hauing ſo many and great fauourers, that ſhee & her complices dare perke with their nebbes, and very boldly & confidently prate of a tolleration.

Heere alſo I doe moſt humbly and earneſtly intreat, all my learned and godly brethren, the Miniſters and Preachers of this Church of *England*, that in all their

publike teachings, and priuate proceedings, they would make ſtrong oppoſition againſt *Rome*, and *Romiſh* Religion. And I beſeech the God of gods, that wee may all ioyne together, with vnited forces, to march on valiantly againſt the armies of Antichriſt, and to ſpread the euerlaſting Goſpell farre and neere, to the vtter ouerturning and beating downe of this Weſterne *Babylon*, and that howſoeuer we may amongſt our ſelues differ in iudgement in ſome things, yet that there might be no breach of loue or alienation of affection amongſt vs, but that we may all goe together hand in hand, and arme in arme, to preach Gods euerlaſting truth, and to ſet our ſelues againſt the common aduerſaries. For if that wee will not ſet our ſelues againſt them, yet they will be ſure to ſet themſelues againſt vs. And thus much concerning the third maine point which is the finall fall and deſtruction of *Rome*, euen in this world.

Now it followeth to ſpeake of the fourth maine point; which is, by whom, and when *Rome* ſhall bee ouerthrowne. But for the better vnderſtanding of this point, concerning the perſons that ſhall ouerthrow *Rome*, wee are to obſerue, that Saint *Iohn* deſcribeth

beth the Whore of *Babylon*, *ſitting vpon a ſcarlet coloured Beaſt, hauing ſeuen heads, and ten hornes*, whereby is meant the *Roman* Monarchy, as hath beene ſhewed before. After this the Angell expoundeth vnto *Iohn*, what the heads and hornes of the Beaſt meane, and ſaith, *that the ten hornes are ten Kings, or ten Kingdomes, which yet haue not receiued a kingdome, but ſhall receiue power as Kings at an houre with the Beaſt.* Apoc. 17. 4. Verſe 12.

The ſence is, that theſe ten Kingdomes, had not receiued ſuch power and authority, vnder the Emperours, as they ſhould vnder the Popes, for there was great difference in theſe kingdomes vnder the Popes, from that which they had been vnder the Emperours. For they receiued farre greater power, and they carried another mind toward the Papacy then the Nations did before toward the Empire, for they did ſubmit themſelues to the Papacy for conſcience, and loue, euen as to the holy Church which they neuer did to the Empire.

And this is the reaſon, why the Holy Ghoſt ſaith, *they had not receiued a Kingdome, but ſhould receiue power as Kings, at one houre with the Beaſt.* Which is not to be vnderſtood ſimply, but after a ſort. for

they had receiued Kingdomes vnder the Emperors, but not in such sort as afterward they did vnder the Popes. For the *Roman* Monarchy vnder the dominion of the Popes, was in his greatest height and altitude, and the Kings of *Europe* grew vp together with the Papacy in power, might and Dominion.

Cha. 17. 13 And Saint *Iohn* addeth, that *these ten Kings or Kingdomes were all of one minde, and did giue their power and authority vnto the Beast*, that is, they did with might and maine, labour to vphold the *Babylonicall* Strumpet. But the Angell telleth *Iohn* flatly, that the ten hornes, that is, the ten kingdomes of the Empire, which before had giuen their names, their power, and authority to the Beast to vphold her and defend her, should now in these last daves all change their mindes and turne against her. For saith the

Cha. 17. 16 Angell to *Iohn*. *The ten hornes which thou sawest vpon the Beast, are they that shall hate the Whore, and make her desolate, and naked, and shall eate her flesh, and burne her with fire.*

Heere then it doth plainely appeare, who they be that shall ouerthrow *Rome*, and by whom it shall be destroyed. To wit, by the tenne Kings of *Europe*, or Kingdomes of *Europe*, which some very learned

ned, do reckon vp to be these, *England, Scotland, Germany, France, Spaine, Denmarke, Sweueland, Poland, Russia,* and *Hungary.* * Saint *Iohns* words are plaine, that these kingdomes which took part with the Beast, shall take against her, and pull her downe. But wee know, that all the kingdomes of *Europe* did take part with her, therefore it followeth that all the Kingdomes of *Europe*, shall take against her. And therefore it is very probable, that in time, [a] *France, Spaine,* and *Italy* shall turne against the Beast. We know that the rest of the kingdomes are already turned against the Beast, and the Beast hath lost seuen of his hornes, the eight, which is *France*, beginneth to be somewhat loose, and to shake a little, which if it fall off, the rest will follow after a pace. The reason why the kingdomes, which were subiect to the *Roman* Empire, are compared to hornes, is, because that as hornes are the strength and defence of a Beast, wherewith also he pusheth downe other creatures, so the strength and defence of the *Roman* Empire, and the Papacy, was in the kingdomes which were subiect vnto them, and tooke part with them, wherby also they did mightily push at other Nations and kingdomes.

* If the holy Ghost by the ten hornes do not meane a definite number, that is, iust ten: yet assuredly he meaneth al the kingdoms of *Europe*, and whatsoeuer else did once vphold the Beast.

[a] It is probable that *France, Spaine,* and *Italy*, shall forsake the Whore.

Moreouer we are to obſerue, that whereas Saint *Iohn* ſaith, the ſame hornes which did vphold and defend the Whore, ſhall pull her downe, it is not to bee vnderſtood of the ſame men, but of their ſucceſſors in the ſame kingdomes. For the Kings of *England*, *Scotland*, *Denmarke*, *Polonia*, and other Countries, which gaue their power and authority vnto the Beaſt, are dead and gone. If we reſpect the perſons of the men, and thoſe which ſucceed them now in theſe kingdomes, and pull downe the Whore, are other perſons; but becauſe they ſucceed and gouerne in theſe Kindomes, they are ſaid to be thoſe ten hornes of the Beaſt. Then thus it is, theſe ten Kings which now hate the Harlot, are called the ten hornes of the Beaſt, not becauſe they bee any defence and ſtrength vnto him, but becauſe they ſit vpon the ſame thrones of their Auncеſtours, which did vphold and maintaine him. But this one thing is very cleare and apparant, out of the interpretation of the Angell, that the ſame kingdomes which haue maintained Popery, ſhall put it downe, as wee ſee already fulfilled in *England*, *Scotland*, *Denmarke*, and the reſt which haue embraced the Goſpell. And it is very likely that the other

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Kingdomes which as yet haue not imbraced the Goſpell, ſhall in Gods good time imbrace it. For this ſeemeth vnto me, to be a very good argument, taken from the words of the interpreting Angell. Thoſe ten Kingdomes which haue vpheld *Rome* ſhall pull downe *Rome*: but *France*, *Spaine*, and *Italy*, haue vpheld and doe vphold *Rome*. Therefore *France*, *Spaine*, and *Italy*, ſhall pull downe *Rome*. To this may bee added for confirmation: that *the euerlaſting Goſpell ſhall be preached in theſe laſt dayes, to euery Nation, and Kindred, and Tongue, and People.* Which I vnderſtand of all the Nations of *Europe*, which were ſubiect to the *Romane* Empire and the Papacy. Apoc. 14. 6

And further that the holy Ghoſt ſaith, that the preachers of the Goſpell from *Luthers* time, ſhall publiſh Gods truth among People and Nations, and Tongues, and many Kings: which I vnderſtand as before.

I am not ignorant that ſome good Diuines make it doubtfull, whether *Rome* ſhall be ouerthrowne by the Kings of *Europe* onely, or by the Turke alſo, and the Kings of the Eaſt. For mine owne part, I dare not reſolutely determine of it, being a thing to come, but the Euen ſhall declare, & they that liue

liue shal one day see it. It may be the Turke, and the Easterne Princes may haue some hand in this businesse. For the *Roman* Monarchy did stretch farre that way, when it was in his highest eleuation. But that which is alleged of *the drying vp of the waters of Euphrates, that the way of the Kings of the East might be prepared:* prooueth nothing, becausse it is an alluſion to *Darius* and *Cyrus*, which were Kings of the East, and tooke old *Babylon*, by drying vp the waters of *Euphrates*, and leading ouer their armies, as we haue heard before. I do thus then resolue and conclude, that the Turke and the Easterne Kings may happily haue some stroke in this worke. But it seemeth most probable vnto mee, that the Kings of *Europe* shall bee the greatest agents in this action. For the words are plaine, that the Kings of the earth which sometimes were subiect to that monstrous Beast, should now at last shake off the yoke of her seruitude, & withdraw the obedience of their subiects from her, *And should hate & abhor the Harlot of Rome, and should make her desolate.* By withdrawing their subiects from her obedience, *and naked*, by spoyling her of her Treasures, *and shall eate her flesh, and teare her in pieces* for pure hatred, *and burne*

Apoc. 16. 11

The Kings of *Europe* shall ouerthrow *Rome.*

Apoc. 17. v. 16.

burne her with fire: that is, bring her to vtter destruction.

So that she which before at her pleasure, might command all Princes to begin Warre, to cease from Warre; to defend her quarrels, and to annoy her enemies: now is glad to flatter a few seduced Princes to take her part, that shee be not vtterly forsaken of all men whatsoeuer. Or else to practise by treason, and treachery, subborning the Iesuites, those Rogues and Vagabonds, to stirre vp tumults among the people, and to trouble godly Estates, and Commonwealths, that despise her Dominion, but assuredly without all hope, euer to recouer her ancient tyranny. But here it may be obiected, that the preaching of the Gospell, is the greatest and strongest meanes to ouerthrow *Babylon*. And therefore how can it be done by the Christian Princes. I answer, that it is true indeed, that of all other meanes, the Gospell is the strongest, but the thing is this. First, the Gospell being set abroach, shal detect and discouer the Whore of *Rome*, and all her abhominable doctrine and filthinesse, which the Christian Princes espying, shal renounce her, make war vpon her, and slay in the field thousand

thou-

thousands of her Souldiers as we heard before. And hitherto concerning the persons, that shall ouerthrow *Rome*.

Now it followeth to speake of the time when it shall be destroyed. Which of all the rest is a thing most hard to be decided. For
Iob 24.1. the holy Ghost saith, *why should not the times be hid of the Almighty: So as they which know him should not foresee the times appointed of him.*
Dan.12.9. And againe, *the words are closed and sealed vp, vntill the time determined.* And
Act.1.7. againe, *it is not for you to know the times or the season, which the Father hath put in his owne power.* Yet euen in this point, I will by Gods assistance, set downe so much as is reuealed and so much as God hath giuen mee to see. First, I doe confesse that God in his Word hath set downe the iust period, and precise determination of all the greatest afflictions and persecutions, that euer came to his Church, before the comming of his Son in the flesh, for the comfort thereof, as that of Egypt, after the expiration of foure hundred and thirty yeares: that of *Babylon* after the date of seuenty yeares: that of the
an.8. *Medes* and *Persians*, after the determination of an hundred and thirty yeares: that of *Alexanders*
an.11. state after fiue yeares: that of *Ma-*

gog

ing and Egypt, after 294 yeares. So likewise that of Christs death and resurrection, after seuenty seuens, or seuenty weekes, which make 490 yeares, as the Angell *Gabriel* foretold vnto the Prophet *Daniel*. But concerning the iust period and precise determinatiō of the persecutiōs of the Church since Christ, by the *Roman* Empire and the Papacy, we find not the like set downe: and hereof there may be two reasons yeelded. First, because the Church of the Iewes were not vnder so cleere, and precious promises as we are, therefore it was needfull, for the better strengthening of their hope and comfort in afflictions, that they should know the very time determined: but because the Church of the Christians liueth vnder most deere and comfortable promises of deliuerance, therefore God according to his deepe wisedome would haue our faith exercised in an assured expectation of the accomplishment thereof, though the precise time be concealed. An other reason may be this: the vtter ouerthrow of *Rome*, falleth out to be, but a little before the comming of Christ to iudgement, as appeareth in this Prophesie. Now then if we knew the day or yeare certainly, when *Rome* should fall finally, it would Dan. 9. 25.

would giue vs too much light, vnto the knowledge of the last day, which God in great wisedome, hath of purpose hid from the knowledge of all men: yea, and of Angels, I know right wel, that a certain learned Writer doth precisely determine the vtter destruction of *Rome*, to fall out in the yeare of our Lord, 1639. But by the fauour of so excellent a man be it spoken, I see no sufficient ground thereof. But touching this matter, of the time of *Romes* finall fall, I will deliuer mine opinion, and my reasons, submitting my selfe to the iudgement of the learned, for I would be loath, in this or any other thing to goe beyond my compasse, or passe the bounds of modesty, and humility, and therefore doe refer all to be tryed by the sickle of the Sanctuary.

Napier in Apoc. 14. pag. 183.

I doe therefore thus iudge, that the vtter ouerthrow of *Rome* shall be in this Age, I meane within the Age of man: my reason is this. We of this Age, liue vnder the opening of the seuenth seale, the blowing of the sixt Trumpet, and the powring foorth of the sixt Viall. For the first it is manifest, because the opening of the seauenth Seale, containeth all things, that shall fall out to the end of the World:

as hath beene prooued and shewed before. For the blowing of the sixt Trumpet, that also is plaine, because vnder the blowing thereof, the little Booke was opened, and the Gospell preached, as wee see in this age. For the powring downe of the sixth Viall of Gods wrath, that also is most cleere, because thereupon the great Riuer *Euphrates* dryeth vp, and the Iesuites are sent out, to solicite the Kings of the earth to battaile against the Church, as we see fulfilled in these our dayes. Then I reason thus, *Rome* must fall downe finally, in that Age wherein the little Booke is opened, and the euerlasting Gospell preached, but in this Age the little Booke is opened, and the euerlasting Gospell preached, therefore in this Age, *Rome* must fall downe finally. And againe, I reason thus: *Rome* must fall downe finally in that Age, wherein the Riuer *Euphrates*, that is, the fortification of *Rome* dryeth vp, and the Iesuits are sent forth, to stop the leake thereof: but all this falleth out in this Age, as wee see with our eyes. Therefore in this Age *Rome* shall fall downe finally. The reason of proposition is because in this Age the Popish armies shall come to *Armageddon*.

Apoc. 8.12

Apoc. 10.2 Ver. 10, 11.

Apoc. 14. Verse 6, 8.

Apo. 16.12

It is very probable that *Rome* shall fall finally in this Age.

More-

Moreouer, this I say, and not I, but the Lord, when the seuenth Angell bloweth the seuenth Trumpet, then commeth the end of the world: But the sixt Angell hath sounded the sixt Trumpet long agoe, as appeareth by the effects: Therefore it cannot bee long ere the seuenth Angell blow. But *Rome* must fall downe finally, before the seuenth Angell blow, as hath beene shewed before. Therefore the vtter fall of *Rome* cannot bee long deferred.

I do not determine either of day, moneth or yeere, because it is not reuealed. But I gesse at an Age, because the holy Ghost pointeth vs vnto an agent,

If anyman see further I will easily yeeld vnto him, and thank God for light.

But all these things I set downe for the comfort of Gods Church, not desiring to vnderstand aboue that which is meet to vnderstand: but to vnderstand according to sobriety.

Now it resteth to speake of the last maine point which is the causes of *Romes* vtter ruine and ouerthrow: which first of all are set downe foure seuerall times for falling, to be

Cha. 14. 8. Cha. 18. 3. Cha. 19. 2. Cha. 17. 2.

because *she made all Nations drunke with the wine of the wrath of her fornication.*

They which outwardly make others drunke, or commit fornication with o-

thers

others, are worthy to be seuerely punished.

How much sorer punishment are they worthy of, which doe the same spiritually: and therefore woe be to *Rome*.

Another cause of the destruction of *Rome*, is, for that shee hath shed the blood of all the Prophets, Martyrs, and Saints, as it is written, *In thee was found the blood of the Prophets, and of the Saints, and of all that were slaine vpon the earth.* What is hee worthy to haue that is a most cruell blood-sucker: nay, what is he worthy to haue, that shall murther a Kings children: yea, that shall murther his eldest sonne and heire apparant to the Crowne.

Cha. 16 6. Ch. 18. 24. The causes of *Romes* vtter downfall.

But *Rome* hath murthered thousands of the King of Heauens Children. Yea, *Rome* hath murthered the great Heire of Heauen and Earth, I meane the very Sonne of God. For Christ was put to death by the *Roman* power and authority, and by a *Roman* iudge, as before hath been shewed. Therefore let all men iudge what *Rome* is worthy to haue. Moreouer, Saint *Iohn* telleth vs that *Rome with her inchantments hath deceiued all Nations.* Then let the matter be referred to the iudgment of any indifferent man, to determine and set downe what punish-

Cha. 11. 8.

Ch. 18. 23.

ment sorcerers, and inchanters, are worthy of; especially spirituall sorcerers, and enchanters. Besides all this, the holy Ghost
Cha.18.2. saith, that *Rome is the habitation of Diuels; and the hold of all foule spirits, and a cage of euery vncleane and hatefull bird.* What thinke you is like to come of an habitation of Diuels. What trow yee will be the end of a shoule of foule fiends, and a company of most vgly monstrous hell-cats? What is like to become of a Cage of Howlets, Rauens, and Vultures. Yea, a nest of Vipers, Toads, Snakes, Adders, Cocatrices, and all the most stinging Serpents, and venemous vermine in the world? What will be the end of pild Priests, filthy Friers, mangy Monks, roguing Iesuites. Are not these a Cage of vncleane birds? What doe they study, what doe they plot, what doe they practise euery day, but seditions, periuries, murthers, conspiracies, treacheries, and all manner of villanies? If I had no other reason to perswade mee that *Rome* shall fall and come to a miserable end, yet this onely would make me so to thinke, that these villanous Iesuits do teach & conclude in their cursed conuenticles, that it is not only lawful, but also meritorious to murther any christian Prince, that is not of their

Catho-

Catholike religion: Oh monstrous villaines: O most hideous hel-hounds: haue not these monsters suborned diuers desperate caitiffes, to embrue their hands in the bloud of Christian Princes. How many haue beene their plots? how desperat haue bin their practises, to murther and poyson our late Queene *Elizabeth*, the French King, and our most gracious and late Soueraigne King *Iames*, and other Christian Princes. But can such proceedings prosper? can such courses be blessed? can a man be established by iniquity? No, no, let them know for a certainty, that God will crosse & curse all such diuelish proceedings, as hitherto he hath done, his most holy name be praised. But if any man list to know more of the proceedings. & practises of Iesuits, let him reade Master Doctor *Sutclieffe* his answer to *Parsons Wardword*, a booke worthy to be read and knowne of all men. But now to grow to a conclusiō of this point, and to wind vp together al the reasons and causes of *Romes* ruine, thus I do determine, that forasmuch as *Rome* is the great Whore, *with whō haue committed fornication, all the Kings of the earth*: forasmuch as *Rome hath made all Nations drinke with the wine of her fornication*: forasmuch as *Rome hath decei-* Cha. 17. 2

ned all Nations, with her inchantments: forasmuch as *Rome is a den of dueels, and a Cage*
Nu.24.24. *of vncleane birds:* forasmuch as *Rome hath shed the blood of Apostles, Martyres, and Saints:* forasmuch as *Rome hath murthered the Sonne of God.* Therefore it shall at last come to most miserable destruction, being that *Chittim* which in the end must needs perish, for what punishment, what paine, what torture, what torment can be enough for this damnable Whore, which hath committed such execrable and most outragious villanies? Be it therfore knowne vnto al men by these presents, that *Rome* for all her monstrous and prodigious sins, shall fall still more and more, and come to a fearefull destruction, euen in this life. But some man may say, what shall become of *Rome*, and of all her friends after this life? S. *Iohn* answereth, *that*
Apoc.14. 9,10,11. *if any man worship the beast and his image, and receiue his marke in his forehead, or on his hand, the same shall drinke of the Wine of the wrath of God, and hee shall bee tormented in fire and brimstone, before the holy Angels, and before the Lambe. And the smoake of their torment shall ascend, and they shall haue no rest, day nor night, which worship the beast, &c.* Here is sentence of eternall damnation, pas-

sed

sed vpon all the friends of *Rome*. O that all Papists would consider this in time, & think with themselues, what a wofull thing it is to be a Papist, for they and their kingdome must go down in this life, and in the life to come, they must be tormented in hell fire for euer. For S. *Iohn* saith flatly, that all Papists *shall be cast into the great Wine-presse of the wrath of God, where they shall bee strained and tryed, till bloud come out of the Wine-presse, vnto the horses bridles, by the space of a thousand and sixe hundred furlongs.* And againe he saith, *that the beast and the false prophet were taken aliue, and cast into a lake of fire, burning with brimstone.* Let all men therefore take heed, how they ioyne with the Papists, for wee see what shall be their end, both in this life, and the life to come. Therefore let all Gods people, come out of *Babylon*, and haſten out of *Sodom*, least they be wound vp in their iudgements. Let all wise men practise the policy of the *Gibeonites*, who when they saw that *Iosuah* did so mightily preuaile against the *Canaanites*, and beare downe all before him, did very politikely prouide for their owne safety, and by subtile means enter into league with *Iosuah*, and the *Israel* of God. So let all that haue any care of their Apo. 14. 20

Ch. 19. 20.

owne saluation, speedily forsake *Babylon* which otherwise will fall vpon their heads, and flye to *Zyon*, which shall stand fast for euermore. And thus hauing reduced all the fiue Chapters following, to prooue these foresaid points, I wil proceed vnto the twentieth Chapter: for there is almost nothing of any moment or difficulty in the 15, 16, 17, 18, and 19 Chapters, but it hath been already opened and expounded.

CHAP. 20.

SAint *Iohn* hauing in the former chapters, plainly and plentifully set downe the vtter ouerthrow both of the Beast and false prophet, that is, the *Roman* Empire, and the Papacy, doth now in this Chapter, set forth the condemnation of the Dragon, their grand Captaine, which set them all on worke. For there hath as yet beene no motion of him, which hath beene the beginner and rayser vp of the rest, and the great worker of all mischiefe, therefore now commeth his iudgement & condemnation, now because he hath bin a more general worker, and his mischiefe hath extended larger then the kingdome of

Antichrist

Antichriſt, therfore in this 20. chapter, there is an Hiſtory of him ſet forth by it ſelfe. Firſt, how he ſeduced the nations before the comming of Chriſt: afterward, how Chriſt at his comming bindeth him, by the light of his Goſpell, from ſeducing the nations, and ſo holdeth him ſhut vp, for the ſpace of a thouſand yeares, in which the Church did flouriſh greatly, and many were raiſed vp vnto the ſpirituall life. But when the thouſand yeares were expired, Satan was let looſe, and went forth againe to ſeduce, & by the great Antichriſt, and the Turk, gathered innumerable multitudes into his armies to fight againſt the Church, which armies are called *Gog* and *Magog*.

But they are all ouercome and deſtroyed, and that old Serpent himſelfe is caught, and together with his Inſtruments, the beaſt, and the falſe Prophet is caſt into hell fire, to be tormented for euer. And this is the ſumme and principall drift of this Chapter.

It containeth fiue principall things, as it were the fiue parts thereof.

The firſt is, the binding and chaining vp of Satan, by our Lord Ieſus, for the ſpace of a thouſand yeares. Ver. 1, 2, 3

Ver. 4,5,6. The second is, the flourishing of the Church, during the time of Satans captiuity.

Ver. 7,8,9. The third is, the loosing of Satan after the thousand yeares expired, and the wofull effects thereof.

Ver. 10. The fourth is, the casting of the Diuell into a Lake of fire and brimstone, where the Beast and false prophets were.

Ver. 11, &c. The fift is a glorious description of the last Iudgement, wherein euery man shall be iudged according to his workes.

The Text.

Verse 1. *AND I saw an Angel come downe from Heauen, hauing the key of the bottomlesse pit, and a great chaine in his hand.*

Verse 2. *And he tooke the Dragon that old Serpent, which is the Diuell and Satan, and bound him a thousand yeeres.*

Verse 3. *And cast him into the bottomlesse pit, and hee shut him vp, and seated the doore vpon him, that hee should deceiue the people no more, till the thousand yeeres were fulfilled: so after that hee must bee loosed for a little season.*

This Angell here spoken of, is our Lord Iesus, who is therfore said to haue the key of the bottomlesse pit, because he hath power

and

and authority ouer hell and death, as wee haue heard before.

By the chaine in his hand, is meant the doctrine of the Gospell.

The time when Satan was thus taken and bound, was, when Christ first preached the Gospell, and his Apostles after him, to all Nations.

The cause why he was bound and chained vp, was, for that he had a long time seduced all Nations, and raigned as King and Lord ouer the Gentiles, and greatly seduced the Iewes also.

The time of his imprisonment is set downe to be a thousand yeares, that is, all the time from the preaching of Christ and his Apostles, vntill *Gregory* the seuenth, and other monstrous Popes, which did let Satan loose againe. Which space of time is gessed by the learned, to be a thousand yeares, or thereabouts. But here it is to be obserued, that this binding of Satan, it is not to be taken simply and absolutely, as though Satan was so bound and chained vp, for this thousand yeare, that he could not seduce at all, or doo no mischiefe at all, after the preaching of the Gospell by Christ, and his Apostles. I say this is not to be taken simply, but after a

sort,

sort, that is, that hee could not so generally and vniuersally seduce all Nations, as he had in former time, before the comming of Christ. For otherwise it is well knowne, that euen after Christs time, he did greatly persecute the Church, bring in many errors and heresies, and harden and blind many mens hearts: but yet all this was nothing, in comparison of that which he had wrought in former ages, when he was euen as it were the God of the World, and the Gentiles worshipped him as God, as the Apostle teacheth, *That all the worship of the Heathen Nations, was the worship of Diuels.* And a-
1 Cor. 10.
gaine, *That God in times past suffered all the*
Act. 14. 16. *Gentiles to walke in their owne wayes.* And then was Satan a great prince indeed. But now commeth a chaine for him: for Christ preacheth the Gospell, and sendeth foorth his Disciples with power, and there-
Luk. 10. 18 upon saith, *I saw Satan fall downe like lightning:* For the preaching of the Gospel, beateth downe the Kingdome of Satan and Sinne.

Moreouer, it is to be noted, that notwithstanding all Satans power and might, craft and subtilty, yet this Angell which hath the Key of the bottomelesse pit, doth

apprehend

apprehend him and shut him vp, and seale the doore vpon him: that he cannot get abroad to seduce so generally as in former time.

But Saint *Iohn* saith, that *after a thousand yeres, he must be loosed for a little season:* that is, the time wherein the great Antichrist should beare the sway: which was some 4 or 5 hundred yeares. For the Gospel did preuaile in some measure in the world, a thousand yeares after Christ, and the principles & grounds of true religion continued in the Church, vntil the ful loosing of Satan, though with many blots, corruptions, & abuses. For after the first 600 yeeres, the cleere sincerity of the truth was much dimned with errors and heresies, but yet the maine grounds did remaine till the full expiration of the thousand yeeres. Now we know that the Gospell hath been preached in these last dayes, aboue threescore yeares. Therefore it followeth, that the strength of Popery continued not much aboue fiue hundred yeeres; Which heere the Holy Ghost for our comfort, calleth a little season: of which wee haue heard before, and therefore I doe here omit it. Chap. 12.

And I saw seates, and them that sate vpon Verse 4.
them,

them, and iudgement was giuen vnto them. And I saw the soules of them that were beheaded for the witnesse of Iesus, and for the Word of God, and wich did not worship the Beast, neither his Image, neither had taken his marke vpon their foreheads, or on their hands, and they liued and raigned with Christ a thousand yeere.

Ver. 5. *But the rest of the dead men shall not liue again, vntill the thousand yeeres be finished: this is the first resurrection.*

Ver. 6. *Blessed and holy is he that hath part in the first Resurrection. For on such the second death hath no power. But they shall bee the Priests of God, and of Christ, and shall raigne with him a thousand yeere.*

Here now is set foorth the estate of the Church militant, for the space of the thousand yeare, wherein Satan was chained vp. For it is said here, that the Church did grow and flourish: yea, and greatly exercise her power and authority, during that time. And therefore Saint *Iohn* saith, that *he saw seates, and they sate vpon them, and iudgement was giuen vnto them.* Whereby he meaneth, that the Apostles and their successors, had their Chaires, Seates, and Consistories, wherein they did both preach the Word, and

and execute the Church censures: as the Scribes and Pharisees before had sit in the Chaire of *Moses*: and I take it, the latter part of the fourth Verse, is to be referred to the first clause, to wit, that *the Church did liue and raigne with Christ, a thousand yeeres.* Which is not to be vnderstood of the Church triumphant, as some doe take it, and all the rest of this fourth verse, but of the flourishing estate of the Church militant, during the time of Satans captiuity: for all the faithfull doe after a sort liue and raigne with Christ, euen here in the earth, whē they ouercome the world by faith, and subdue Satan and sinne, by the power of grace.

Now where it is said, that *Iohn saw the soules of them that were beheaded for the witnesse of Iesus, &c.* It is to bee vnderstood of those, which in the time of the persecuting Empire, and growing of the Papacy, were slaine for the truth. For the second beast, which is the dominion of Popes, raigning not in those thousand yeeres, in the which Satan was bound, but yet did grow by degrees towards their height, and vsed great tyranny against the seruants of God, before Satans full loosing.

The *Chiliasts* or *Millinaries*, doe fondly gather

gather from this Scripture, that after the ouerthrow of Antichriſt, the Lord Ieſus would come and raigne with the faithfull here a thouſand yeares vpon the earth, and that in this time, that Chriſt did ſo raigne, as a great and glorious King vpon the earth, his ſubiects ſhould inioy all manner of earthly pleaſures and delights. This fooliſh error is confuted by the words that follow in the Text, as we ſhall ſee afterward.

Whereas he ſaith, *the reſt of the dead ſhall not liue againe.* It is to be vnderſtood, of ſuch as were ſpiritually dead, that is, ſuch as deſpiſe the Goſpell, which was preached thoſe thouſand yeares, and were not thereby reuiued and quickned vnto eternall life, but did ſtill remaine, as men dead in ſinnes, and treſpaſſes.

Therefore the meaning of Saint *Iohn* is, that as in the thouſand yeares many that heard Chriſt and his Apoſtles, and their ſucceſſors, were raiſed vp from the death of ſin to the life of righteouſneſſe, ſo many others were not quickned by their doctrine, but ſtill dwelt in their ſinnes, whom he calleth the *reſt of the dead*: and he ſaith, *they ſhall not liue againe*, meaning the life of God, or the life of grace: and where

he addeth, *vntill the thousand yeeres bee finished*, he meaneth neuer, or not at all, for so the word *vntill*, is often taken in the Scriptures: and it is sure, that after the expiration of the thousand yeares, they did not liue the life of God, and the life of the spirit. For then the diuel was let loose vpon the world, to worke his pleasure, and to seduce with all efficacy of errour and iniquity.

Whereas it is said, *This is the first resurrection*, he meaneth the rising from sinne, to the life of righteousnesse, which was in the thousand yeares of the Gospels preaching. and therefore he addeth, *That hee is blessed that hath part in the first resurrection, &c.* and saith, *that all such shall raigne with Christ a thousand yeeres.* Which is meant of the raigne of the faithfull euen vpon earth for the space of that thousand yeares, in which Satan was bound: but yet excludeth not their eternall glory in the Heauens.

And when the thousand yeares are expired, Verse 7.
Satan shall be loosed out of his prison.

And shall goe out to deceiue the people, which Verse 8.
are in the foure corners of the earth, euen Gog and Magog, to gather them together to battaile, whose number is as the sand of the Sea.

And

And they went vp vnto the plaine of the earth, and they compassed the Tents of the Saints about, and the beloued Cyty: But fire came downe from God out of Heauen, and deuoured them.

Now Saint *Iohn* telleth vs, that after the determination of a thousand yeeres, Satan shall be let loose vpon the World, for their vnthankfulnesse, and contempt of the Gospell, to seduce and deceiue, euen as much as euer he did. No maruell therefore, that the two great and monstrous Heresies of Popery and Mahometry, did now begin mightily to grow and increase in the World. For what other thing can be looked for, after this letting loose of Satan.

But we are to obserue, that as Satan was bound by degrees, through the Ministery of Christ, and his Apostles, and their immediate successors, so also he was loosed by degrees, by the preuailing of Heresies, till the great Antichrist was hatched, and brought into the possession of his cursed Chaire. For Satan was not fully loosed, till the yeere of our Lord 998. At what time *Siluester* the second came to be Pope, who was in league with the Diuell. Stories doe report, that at his death he called for the Cardinals, and

confessed that he had familiarity with the Diuell, and how he had giuen himselfe vnto him body and soule, so that he might come to the Papall dignity.

After him succeeded sundry other Popes, which were notorious monsters, some of them murderers, some poysoners, some sorcerers, some conjurers. By whom the diuell was fully loosed, all Light of the Gospell, and true Religion, being in a manner cleane put out, and most abominable Idolatry, and all manner of villany spreading ouer the face of the earth, and there Saint *Iohn* saith, *That Sathan being fully loosed, hee went foorth to deceiue the people, which were in the foure corners of the earth, euen Gog and Magog, &c.* This seducing by Sathan, heere spoken of, is the same with that which is spoken, *chap.* 13. onely this excepted, that this of *Gog* and *Magog*, is more generall. We reade there how all Nations, kindreds and tongues, were made to worship the image of the beast, and to receiue his marke; but that is to be extended no further then to those Kingdomes which were subiect to the Papacy.

But here by these armies of *Gog* and *Magog*, are vnderstood all the chiefe enemies of the Church, in these last dayes, since the loo-

sing of Sathan, both open and secret, both Turke and Pope, for the Turke is an open enemy: the Pope a more close enemy. *Gog* signifieth *couered*, *Magog vncouered*, whereby is noted the Turke. For the Pope commeth couered vnder the name of *Christ*, & *Christs* Vicar, *Peters* successor, &c. But the Turke commeth vncouered, for he openly denyeth, and impugneth Christ.

Moreouer the names of *Gog* and *Magog*, are here set downe, to note of what Countries these chiefe enemies should spring: to wit, out of *Scithia*, *Siria*, *Arabia*, *Italy*, and *Spaine*. For *Magog* was the sonne of *Japheth*, *Gen.*10.*ver*, 2. of whom came the *Scythians*. *Gog*, was the name of a great Captaine in the lesser *Asia*, which built a Citie, and named it after his owne name *Gogkartah*, that is, the City of *Gog*. And it is put in the Prophesie of *Ezekiel*, for the whole Region of the lesser *Asia*, and *Syria*. Whereby the Prophet did foretell, that the great enemies of the Church shuld arise out of those coasts. And in very truth they did, for out of *Egypt*, *Scythia*, *Syria*, and the lesser *Asia*, did spring vp *Ptolomeus*, *Seleucus*, *Antigonus*, *Cassander*, and the rest of *Alexanders* posterity, which vexed and oppressed the Iewes, by the space

of

of 294 yeares, euen vntill the comming of the Messias, at what time the diuided Greek Empire was ouerthrowne, and translated to the Romans.

Furthermore, it is to be noted, that the Prophet *Ezekiel* saith, *That Gog is the chiefe, Prince of Mesech and Tuball.* By *Mesech* he meaneth *Arabia*, and by *Tuball*, *Italy*, and *Spaine*: noting thereby the Countries and Kingdomes from whence the great persecutors of the Church, from the returne out of the captiuity of *Babylon*, vntill the comming of the *Messias* should arise. For assuredly those enemies, were collected of diuers Nations, but serued chiefly vnder the princes of *Asia* the lesser, of *Syria*, and of *Scythia*. Now then to conclude; *Gog* and *Magog* in *Ezekiel*, are put for these princes of those countries, which were the chief captaines in gathering great and mighty armies vnto battell, against the children of *Israel*, after they were come out of the captiuity of *Babylon*. And ℣ prophet there, in one sum vnder the armies of *Gog* & *Magog*, comprehendeth al the enemies that fought against them fró time to time, after the captiuity, vnto the comming of Christ. And now for the applicatiō of this, vnto the enemies of the Church

vnder the Gospell, we must first note, that through this booke, the figures and phrases of speech are taken out of the Law and the Prophets. Now therefore when the Lord would set forth in one summe all the enemies of the Church, which Satan mustereth after the time of his loosing out of prison, before the comming of Christ to iudgment: there is no one place more fit, to set forth all those armies, then those armies of *Gog* and *Magog*, and therefore the names, euen *Gog* and *Magog*, are here brought in, to set forth these huge armies of the Turke, and of the Pope, and of all the enemies of the Church in these last dayes, which should gather themselues to battaile, being in number as the Sand of the Sea; as S. *Iohn* saith, *yea, did couer the whole face of the Earth with their multitudes, and compasse the tents of the Saints about, and the beloued City*, that is, did make warre against the Church and people of God, which in comparison of them, were but as a few tents, or some little Citie. But mark what followeth, and consider the issue of the battaile. The holy Ghost saith expressely, that *fire came downe from God out of Heauen, and deuoured them.* Which doth plainely shew that the armies of *Gog* and

and *Magog*, though neuer so huge, shall be destroyed by the fire of Gods wrath.

Now from this I gather, that as the armies of the Pope shall goe downe still more and more, as formerly hath bin shewed, and as experience in many yeares good successe, both in *Ireland*, *Netherland*, and against *Spaine* also, hath partly proued, (Gods most holy name be praysed) so also the armies of the Turke shall be ouerthrowne, so far forth as they fight against the true Church, or at least be so kept backe, that they shall not be able to compasse the tents of the Saints; as we see and feele this day, God be thanked.

And the Deuill that deceiued them, was cast into a lake of fire and brimstone, where on that beast, and that false prophet are, and shall be tormented, euen day and night for euermore. Verse 10.

Here is set downe the Diuels doome: to wit, that he shalbe cast downe into the infernal pit, as well worthy both for his seducing all nations, and stirring vp the armies of *Gog* and *Magog*, against the Church, euen to root it vp, if it were possible.

Therefore Saint *Iohn* telleth vs, that forasmuch as he is the author of all mischiefe, and he that hath set all the rest a work, therefore

both he and his instruments, the Beast, and the false prophet, *Gog* and *Magog*, shall all drinke of the same Cup of Gods eternall wrath, and be all throwne downe together into one close prison, which is that gasping Gulfe and infernall Lake, that burneth with fire and brimstone for euer.

Loe then, what shall be the end of the Diuell, the Pope, the Turke, the Emperour, the King of *Spaine*, the Cardinals and all other the Diuels instruments, which here in earth hath persecuted the Church, and compassed the tents of the Saints, and the beloued City.

Now after all this, in the fiue last verses, Saint *Iohn* entreth into a liuely and cleere description of the last iudgement. First noting the terror and Maiesty of the Iudge himselfe, in this, that *from his face both Heauen and Earth fled away*: that is, no creature shall bee able to endure his angry countenance, in that day: and yet withall setting downe the purity and vprightnesse of his iudgement, and iudgement seat, calling it *a white Throne*. And after this, the generall citing & personall appearing of all men before him, of what degree estate, or condition soeuer. For both *death and hell, sea and graue did*

deliuer

deliuered vp their dead. And al without exception, came to iudgement. And the bookes of their consciences were opened, (for euery mans work is ingrauen vpon his conscience, as it were in letters of brasse, or with *the point of a diamond*, as the Prophet speaketh,) Ier. 17. 2.
And they were iudged of those things which Verse 13.
were written in the bookes, according to their workes, and according to the testimony of their owne consciences. And death and hell, that is, Ver. 14.
all the heires of death and hell, euen all the society of reprobates, both Papists, Atheists, and all vnbeleeuers, *Yea, whosoeuer were not* Vers. 15.
found written in the booke of life, were cast into the lake of fire, which is the second death. Now, here I would haue it diligently obserued, that the holy Ghost hath three seuerall times in this Booke described the last Iudgement, to wit, in the latter end of the 11 cha. in the latter end of the 14 chap. and now in the latter end of this chapter. And moreouer I would haue the order and causes of these descriptions well weighed. For in the 11. ch. hauing before described the kingdome of the Pope, and the Turke, with their ouerthrow, and also the preaching & preuailing of the gospel in these last dayes, he commeth to describe the last iudgement. In the 14.

Chapter hauing set downe, *that the euerlasting Gospell should bee plentifully preached in this last Age, and the ouerthrow of Babylon*, immediately following, forthwith hee proceedeth to the description of the last day: In this Chapter hauing before concluded of the vtter ouerthrow of *Rome*, of the beast, and false prophet, of *Gog* and *Magog*, and all aduersary power, at length he proceedeth to this discription of *Christs* second comming, which wee haue heard of. And out of all this, I doe gather, that the vtter ouerthrow of the Pope, and all his adherents, shall be in this life; a little before the comming of *Christ* vnto iudgement.

CHAP. 21.

AS wee haue heard before of the vtter ouerthrow of the beast, and the false prophet, and all their adherents: and also of the euerlasting condemnation of the dragon, that old serpent, which set them all a worke. So now in this Chapter, we are to heare of that most happy and blessed estate, which the faithfull shall dwell in for euermore: so that the maine drift of this Chapter is most fully

fully to describe that infinite glory and endlesse felicity, to the which all the 144000, that is, all the Elect of God, shall be advanced, when both the beast, and all that haue receiued his marke, shall be cast downe into the infernall Lake.

This Chapter may very fitly be diuided into foure parts.

The first, is a description of the renouation of the world, and the restauration of the creature. Ver. 1.

The second is, a laying forth of the most glorious estate of the Church, when it shall be freed from all misery. Vers. 2, 3, 4

The third is, a Protection from God himselfe, concerning the renouation of all things, the felicity of his Elect, and the endlesse paine and torment of all Reprobates. Ver. 5, 6, 7, 8.

The fourth is, a liuely description of the very Kingdome of God, and the vnspeakable ioyes of Heauen, vnder the figure of a great City, called the Holy Ierusalem. Which City is heere most gloriously described of his Walles, Gates, Foundations, Streets, height, length, bredth, brightnesse, matter, forme, persons, and inhabitants. Ver. 9, 10, 11, 12, 13, 14, &c.

The

The Text.

Verse 1. *AND I saw a new Heauen, and a new Earth, for the first Heauen & the first Earth were passed away, and there was no more sea.*

Verse 2. *And I Iohn saw the holy City new Ierusalem, come downe from God out of Heauen, prepared as a Bride trimmed for her Husband.*

Verse 3. *And I heard a great voyce out of Heauen, saying, Behold the Tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himselfe shall bee their God.*

Verse 4. *And God shall wipe all teares from their eyes, and there shall bee no more death, neither sorrow, neither crying, neither shall there be any more paine. For the first things are passed.*

By *a new Heauen and a new Earth*, is meant the renued estate of Heauen & Earth, after this life in their quality, not in their substance. For we doe beleeue according to the Scripture, that this visible Heauen, and this visible Earth shall continue for euer, as touching their matter and substance. But shall be greatly altered and changed in condition and quality. For Saint *Peter* saith, *we looke for new Heauens, and a new Earth,*

Pet. 3.

accor-

according to his promise, wherein dwelleth righteousnesse, that is, such Heauens, and such a Earth, as is free from all corruption & sinne. Which thing also the Apostle Saint *Paul* doth plainely teach, saying, that *the creature doth feruently expect, when the sonnes of God shall be reuealed*; that is, when Gods children shall be made knowne to be as they are, the very heires of infinite glory, which in this life doth not appeare. And he yeeldeth two reasons of this desire of the creature: one is, because in the meane time it is subiect to vanity and corruption: the other is, that then it shall be free from both. And for this cause the Apostle saith, that *the creature groaneth with vs, and earnestly desireth, and longeth after that day, wherein it shall be set free from the bondage of corruption*, and redintigrated and restored to that pristinate estate, wherein it was before the fall. But whether this is to be vnderstood of Heauen and Earth onely, or of Heauen and Earth with their adiuncts and particular creatures, I will not heere goe about to discusse: howbeit I doe greatly incline to their opinion, which hold, that Heauen and Earth with all their furniture being redintigrated and restored to their first estate, shall remaine for euer, to

Rom. 8. 19.

Rom. 8.

let

set forth the glory of the Creator, and for that vse of glorified men, which now the Angels haue of them.

Chap. 46. Chap. 8.8. Ch. 13.2. Now wheras Saint *Iohn* addeth, that *there shall be no more Sea*. He meaneth that there shall be no more any troublesome and confused estate of this world, no more broyles, waues, tempests, and stormes, as it falleth out in this life. For the word *Sea* is so taken twice or thrice before.

Verse 3. By *the holy City, New Ierusalem*, he meaneth the Church triumphant, which therefore is said, *to come downe from God out of Heauen*, because it hath all his newnesse and holinesse from God and from Heauen, whereby it is now prepared and made ready to be married vnto Christ, *Euen as a Bride tricked and trimmed vp for her Husband*.

Verse 4. And for this cause Saint *Iohn* heareth a voyce from Heauen, saying, *The Tabernacle of God is with men, and hee will dwell with them, and they shall be his people, and hee will bee their God*. Meaning thereby that Iesus Christ will keepe house with his glorified Spouse, and be at bed and board with her for euer in the Heauens, at what time *shee shall be freed from all teares, woe, and misery*, as the next Verse declareth, yeelding also a reason

reason hereof, which is, *that the first things are passed*, that is, the state wherein the World is now, being subiect to many afflictions, temptations, vanities, and corruptions.

And he that sat vpon the Throne, said: Behold, I hold all things new, and hee said vnto mee, Write: for these words are faithfull and true. Ver. 5.

And he said vnto mee, it is done, I am Alpha and Omega, the beginning and the end. I will giue to him that is a thirst, of the Well of the Water of Life freely. Ver. 6.

He that ouercommeth shall inherit all things, and I will be his God, and hee shall bee my Sonne. Verse 7.

But the fearefull and vnbeleeuing, and the abominable, and Murtherers, and Whoremongers, and Sorcerers, and Idolaters, and Lyers shall haue their parts in the Lake which burneth with fire and Brimstone, which is the second death. Verse 8.

Here the omnipotent God, which sitteth vpon the most glorious Throne, doth protest, that he will make all things new, that is, restore the World to that excellent estate wherein it was before *Adams* fall, and his Elect to a state and condition farre more excellent

cellent in Heauen: for the greater certainty and assurance of it, willeth and commandeth *Iohn to write it, and record it as a thing most certaine and infallible*, and to set it downe as a thing already done. For things to come which are decreed in the counsell of God, are as certaine, as if they were past: for God cannot erre, alter, nor change, and therefore he saith, *I am Alpha and Omega*, the first and the last, the vnchangeable, and immutable God. And addeth, *that hee will giue freely to euery one that is a thirst, of the Well of the VVater of Life*, that is, without all regard of our deserts, he will giue to euery one, that earnestly seeketh after Heauen and heauenly things, his full fill thereof. And moreouer, *that whosoeuer ouercommeth*, in the spirituall battaile, *shall haue the full fruition of all good things*, both in this life, and the life to come, as hauing speciall right and interest therein through *Christ*, *God being his Father, and hee his Sonne and Heire*. But on the contrary, he willeth it to be written and recorded as a thing most certaine and sure, *that all Reprobates, all Atheists, worldlings, and all vnbeleeuers shall haue their part and portion, in the Lake which burneth with fire and brimstone for euer.*

Ver. 5.

Ver. 6.

Verse 7.

Verse 8.

And there came vnto mee one of the seuen Angels, which had the seuen Vials, full of the seuen plagues, and talked with mee, saying, I will shew thee the Bride, the Lambs wife. Verse 9.

And hee carried mee away in the Spirit to a great and an high Mountaine, and shewed mee that great City, that holy Hierusalem, descending out of Heauen from God. Ver. 10.

Hauing the glory of God, and her shining was like vnto a stone most precious as a Iasper stone, cleere as Christall.

Here one of the Angels mentioned in the sixteenth Chapter, which had a Viall full of Gods wrath, talketh with *Iohn*, and telleth him, that *hee will shew him the Bride, the Lambes wife:* that is, the triumphant Church in her glorified estate, being vnited and married vnto Christ, in the Kingdome of glory. And therefore Saint *Iohn* saith, that *this Angell carryed him away in the Spirit, to a great and high Mountaine, and shewed him that great Citie, Holy Ierusalem, &c.* Verse 12.

We read in the 17. Chapter, that *when this Angel shewed Iohn the Whore of Babylon, hee carryed him away into the Wildernesse in the Spirit:* because the Whore of Babylon should

should make the Church barren and desolate, as the Wilderneſſe. But now that hee is to ſhew him the Spouſe of Chriſt in her glory, and to deſcribe the euerlaſting *Ieruſalem he carrieth him in the Spirit vnto a very high Mountaine*, that hee might take a ſight of it, as *Moſes* was carried vp to the top of Mount *Nebo*, that from thence hee might take a view of the holy Land. Which teacheth, that none can take a right view of Heauen and heauenly things, but onely ſuch as flye an high pitch, and mount farre aboue this earth in holy affections, and heauenly contemplation.

Moreouer Saint *Iohn* telleth vs, that as ſoone as he tooke a ſight of this new *Ieruſalem*, far paſſing all *Sinai* ſights: forthwith he eſpied in it the *very glory of God*. If hee had ſaid, hee had eſpied the glory of an Angell, it had beene more. But that he eſpieth the very glory of God, it is moſt of all. For who can conceiue or expreſſe what the glory of God is, being infinite. The Apoſtle ſaith, that *God dwelleth in vnacceſſable Light*, or ſuch Light as none can approach vnto.

Then this is one word for all, touching the beauty and ſuper-excellency of the new

Ieru-

Ierusalem, that it comprehendeth in it the very glory of God: but yet for amplifications sake, it is compared to a *Iasper stone*, for neuer fading greennesse: and to a *Chrystall stone*, for bright shining and glittering for euer.

And had a great wall and high, and had twelue gates, and at the gates twelue Angels, and the names written, which are the twelue tribes of the children of Israel. Verse 12.

On the East part there were three gates: and on the Northside three gates: on the Southside three gates, and on the Westside three gates. Verse 13.

And the wall of the City had twelue foundations, and in them the names of the Lambes twelue Apostles. Verse 14.

Now Saint *John* proceede to the description of the wall and gates of this great City. This wee all know, that a strong wall serueth for the safety and defence of a City, and for the security of such as dwell in it. For if it be so high that none can scale it, and so thicke that none can batter it, then it is indeed impregnable, and the Citizens in great security. But the wall of Heauen is so high, as none can scale it, as it is set downe in this verse, and so thicke, that no double Cannon

can pierce it as appeareth, verse 17. therefore all the inhabitants of this new *Ierusalem* are out of all feare of danger.

Moreouer, this City hath *twelue gates*, to signifie an hard accesse for enemies to breake in: and an easie passage, for the Citizens themselues to goe in and out. And at those twelue gates *twelue Angels*, at euery gate *an Angel*, as it were a porter, to see that none be let in, but the true Citizens, & free Denisons, and such as haue to doe there, which are here named to bee *the twelue tribes of Israel*, that is, all the Elect of God, both of the Iewes and Gentiles.

Moreouer it is said, that there were *three gates on euery side of the City, both East, West, North, and South*, to note, that out of all quarters of the earth, the redeemed should be gathered, and as our Sauiour saith, *Many* Matth. 8. *shall come from the East, and the West, the North, & the South, and sit downe with Abraham, Isaac, and Iacob, in the Kingdome of God.* So that it is not materiall, what country or nation a man is of, whether *English, Scottish, French*, or *Spanish*, so he be a beleeuer: for then he shal be sure to be let in, at one gate or another, either at the *East-gate*, or the *West-gate*, the *North-gate*, or the *South-gate*. More-

ouer the wall of this City *hath twelue foun-dations*, that is to say, it is surely founded. *And in euery gate, the name of an Apostle, so that all the gates had the names of the Lambes twelue Apostles*, to signifie, that the groundsell and foundation of this City, is laid vpon *the doctrine of the Apostles and Prophets, Iesus Christ himselfe being the chiefe corner stone.* Ephes. 2.

And he that talked with me, had a golden reede, to measure the City withall, and the gates thereof, and the wall thereof. Verse 15.

And the City lay foure-square, and the length is as large as the breadth of it, and he measured the City with the reede, twelue thousand furlongs, and the length, and the breadth, and the height of it are equall. Verse 16.

And he measured the wall thereof, an hundred forty and foure cubits, by the measure of man, that is, of the Angel. Verse 17.

Now Saint *Iohn* telleth vs, that *the Angel which talked with him had a golden reede to measure both the City and the gates and walles thereof.* Measuring with reedes was a thing of great vse in ancient time, as wee reade in the propheſie of *Ezechiel* and *Zachary*, & as we heard before in the 11. ch. But becauſe all things belonging to this celeſtiall *Ieruſalem*, are ſuperexcellent and glorious,

herefore the very measuring rod and reed, is of pure Gold. This great and glorious City is said *to lie foure-square*, to note vnto vs, that it standeth fast, and vnmoueable, for round things are easily rolled and moued, this way or that way, hither and thither. But square things are not apt to role or moue. This euerlasting *Ierusalem* therefore lieth foure-square, because it can neuer bee moued, but standeth fast for euer. As the Apostle saith:

Heb. 12.28 *Seeing wee receiue a Kingdome which cannot be shaken, let us haue grace whereby wee may so serue God, that wee may please him with reuerence and feare.*

The Angel with his golden measuring rod, measureth the square sides of the City, both the length, breadth, height and depth of it, and findeth each of them to bee 12000 furlongs, which after eight furlongs to the mile, maketh in our account 1500 miles, and so the whole square of this great City, commeth to sixe thousand miles, which is a goodly compasse, and noteth vnto vs the great largenesse of Gods Kingdome, and that there is roomth enough for all the inhabitants thereof. Yea, most pleasant and commodious roomes, as our Lord Iesus saith: *In* Ioh. 14. *my Fathers house are many dwelling places. If*

it were not so I would haue told you, for I goe to prepare a place for you.

After this, hee measureth the thicknesse of the wall, and findeth it to bee an hundred forty and foure cubits long, which after our common account of two cubits to a yard, amount to seuenty and two yards, which is a iolly thicknesse, euen so thicke as no Cannon can pierce, and therefore altogether inexpugnable, as hath beene said before.

And the building of the wall of it was of Iasper, Verse 18.
and the City was pure gold, like vnto cleere glasse.

And the foundations of the wall of the City Verse 19.
were garnished with all manner of precious stone: The first foundation was Iasper, the second of Sapphire, the third of Chalcedony, the fourth of an Emerauld, the fift of a Sardonix, the sixt of a Sardius, the seuenth of Verse 20.
a Chrysolite, the eight of a Beryll, the ninth of a Topaze, the tenth of a Chrysophrasus, the eleuenth of Iacinth, the twelfth of an Amethyst.

And the twelue gates were twelue pearles, Verse 21.
and euery gate is of one pearle, and the streete of the City is pure gold, as shining glasse.

As wee haue heard of the forme of this goodly City: so now we are to heare of the matter of it, that is to say, of what stuffe it is made. First, St. *Iohn* telleth vs, that the whole City is of most pure and glittering Gold, like vnto Glasse: and that the wall was of *Iasper* most greene and flourishing, and also that the very foundation of the Wall was beautified and adorned with twelue sundry kinds of precious stones, which hee reckoneth vp. Wee count it a great matter heere below, to compasse and cloze in our houses, with a wall of Bricke; and none can doe it but men of place: but alas, what is that to this wall? What is Bricke to precious stones: and Pibbles to Pearle? But St. *Iohn* addeth, that the gates were of Pearle, and the streets of the City of pure Gold: Oh how braue, how beautifull, how glorious, how glittering, how gorgeous, how admirable a City is this! for if the gates be of Pearle, and the streetes of Gold, then what are the inner roomes, what are the dining chambers, and what are the lodging roomes? But heere we may not grossely imagine, that the Kingdom of God is of such metall and matter indeed, as is heere described. But the Holy Ghost would giue vs some taste of it, and after a sort

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shaddow out vnto vs vnder these things, which are in most precious account amongst men, what the glory and excellency of the immortall kingdome is. For otherwise there is no comparison betwixt gold, pearle, and precious stones, and those heauenly, inuisible, and immortall things which wee looke for, and hope for through Christ: which in very deed are so great, so glorious, and so vnconceiuable, that gold, pearle, and precious stones, are scant so much as any shew, shaddow, or resemblance thereof.

And I saw no Temple therein, for the Lord God Almighty, and the Lambe, are the Temple of it. Verse 22.

And this Citie hath no need of the Sunne, neither of the Moone to shine in it: for the glory of GOD did light it, and the Lambe is the light of it. Verse 23.

And the people which are saued, shall walke in the light of it: and the Kings of the earth shall bring their honour and glory vnto it. Verse 24.

And the gates of it shall not be shut by day: for there shall be no night there. Verse 25.

And the glory and honour of the Gentiles shall be brought vnto it. Verse 26.

And there shall enter it no vncleane thing, Verse 27.

neither whatsoeuer worketh abhomination or lies: But they which are written in the Lambes booke of life.

In this new *Ierusalem* there is *no Temple*, as was in the old *Ierusalem*. For there shall be no need of any; no need of doctrine, of Sacraments, of prayer, as in the old Temple, wherein the law was taught, Sacraments administred, sacrifices offered, and many other rites and ceremonies obserued.

But Saint *Iohn* saith, that *now God and Christ shall be all in all. They shall be the Temple of this most holy City.* And all the Elect shall fully know them, and dwell with them for euer.

And as the City hath no neede of any Temple, so hath it *no neede of any light, either of Sunne or Moone. For the glory of God, and the brightnesse of the Lambe doe light it for euer*: whose incomprehensible brightnes doth as far excell the brightnesse of the Sunne and Moone, as they doe excell a little candle at noone day. But it may bee demaunded, who shall dwell in this so glorious a City, and in this so great a light? Saint *Iohn* answereth, that *the people that are saued shall walke in it.* : that is, all the *Israel* of God, all true beleeuers which are happy

that

that euer they were borne, that they may come to the possession of such a Kingdome, as is heere described. For Saint *Iohn* saith, that the resplendant brightnesse of this City is so great, that *euen the Kings of the earth shall bring their glory and honour vnto it.* And also, that *the glory and honour of the Gentiles shall be brought vnto it.*

Oh how vnspeakeable is the glory of this City, that Kings shall throw downe their Crownes and Scepters before it: accounting all their pompe and glory but as dust, in respect of it. And the magnificence and pompe of all the Potentates of the earth shall heere be laid downe. And albeit none of the Kings and Nobles of the Gentiles, might bee admitted into the old *Ierusalem*, yet all of the Gentiles that beleeue, shall bee admitted into this new *Ierusalem*, and made free denezens thereof for euer. And although the Gates of this City alwayes stand open both night and day, as not fearing any danger of enemies: *yet no vncleane thing shall enter into it, but onely they which are written in the Lambes booke of life.* Thus wee see how gloriously the Holy Ghost hath described vnto vs this City of the Saints, and habitation of the iust, for euermore.

more. He must needs be a very blocke, that is not mooued with the consideration of this endlesse felicity. For this City is described vnto vs, in so glorious and admirable a manner, to bring vs into loue with it, and to worke in vs an vnquenchable thirst and desire after it. Oh therefore let vs spend many thoughts vpon it: let vs enter into deepe meditations, of the inestimable glory of it: let vs long till wee come to the fingering and possession of it, euen as the heire longeth till hee come to the possession of his lands. Let vs thinke euery day tenne, and euery yeere twenty, till wee bee in possession: let vs with the Apostle, *sigh and groane, desiring to bee clothed with our house, which is from Heauen:* Let vs in the meane time cast away all things, that may hinder vs in our Christian course: let vs shake off euery burden, and runne with patience, the race that is set before vs: let vs, as they which proue maistries, abstaine from all lets and hindrances. And sith wee striue so exceedingly for a corruptible Crowne: how much more ought wee for an vncorruptible? For what paines, what cost, what labour, can bee enough for a Kingdome? Let vs therfore striue and straine, to get into this golden City, where streetes,

2. Cor. 5. 2

walles

walles, and gates, and all is Gold, all is Pearle: yea, where Pearle is but as mire and durt, and nothing worth. Oh what fooles are they, which depriue themselues willingly of this endlesse glory, for a few stinking lusts? Oh what mad men are they which bereaue themselues of a roome in this City of Pearle, for a few carnall pleasures and delights? Oh what bedlams and straught beasts are they, which shut themselues out of these euerlasting habitations, for a little transitory pelfe? Oh what intollerable sots and sops are all such, as will willingly bee barred out of his Palace of infinite pleasure, for the short fruition of worldly lucre and trash? Let vs therefore in all time to come, make more reckoning of Heauen, and lesse reckoning of the Earth. Let vs minde heauenly things, and despise earthly things, let vs prease hard vnto the things that are before, and forget the things that are behind. Let vs striue hard for the price of the high Calling of God, and contemne euen the glory of this world.

CHAP. 22.

IN this Chapter Saint *Iohn* proceedeth yet more largely, to describe the blessed estate of all Gods Saints in the Kingdome of glory, and the principall scope and drift of this Chapter is yet more to enlarge the ioyes of Gods people, after this life, and to ratifie the authority of this Prophesie.

This Chapter containeth foure principall parts.

Ver. 1, 2, 3. The first, is an amplification of the ioyes of Gods Kingdome.

Ver. 6, 7, 8, 16, 19. The second, is a confirmation of the authority of this Booke.

Ver. 9, 10. The third, is an exhortation both to spread abroad the knowledge of this booke: and also for euery man to prepare himselfe for the comming of Christ vnto iudgement.

The fourth is a feruent desire of the Church, for the second appearing of Christ.

The Text.

Verse 1. *AND hee shewed me a pure Riuer of the water of life, cleere as Christall, proceeding out of the Throne of God, and the Lambe.*

Verse 2. *In the middest of the street of it, and of either side*

side of the Riuer, was the Tree of Life, which bare twelue manner of fruits, and gaue Fruit euery Moneth, and the leaues of the Tree serue to heale the Nations with.

And there shall be no more curse, but the throne of God, and of the Lambe, shall be in it, and his seruants shall serue him. Verse 3.

And they shall see his face, and his name shall be in their foreheads. Verse 4.

And there shall be no night there, and they need no Candle, neither light of the Sunne: For the Lord God giueth them light, and they shall raigne for euermore. Verse 5.

The Angel doth yet further shew vnto Iohn a pure Riuer of the water of life. Whereby is signified the ouerflowing abundance of good things, which the righteous shall enioy in the Kingdome of glory.

This Riuer is said to *proceed out of the Throne of God and of the Lambe*, because God in Christ is the originall of all this life and happinesse.

Further it is added, *that in the midst of the golden streete of this new Ierusalem, and of both sides the Riuer there was a Tree of Life.* Which representeth Christ, now in this heauenly Paradise: as in former time it repre-

sen-

fented Christ in the earthly Paradise: and also that eternall and blessed life, which our first Parents should enioy, if they did continue in the obedience of God.

This Tree standeth not in an out-corner of the City, but in the very middest of the streete, and of both sides the Riuer, that all the Citizens of the new Ierusalem, might haue free accesse vnto it, and tast of the most dainty fruits thereof, in great variety: for *it beareth twelue manner of fruits*, that is, in Christ all variety of pleasure and endlesse delight is to be found.

This *Tree beareth fruit euery moneth*, as well in Winter as in Summer: for heere euery moneth is Autumne. The sense is, that in Christ the new and fresh fruits of immortall ioy, without any satiety or loathing, are for euer to be found.

The leaues of this Tree are very medicinable and sanatiue. For *they serue to heale the Nations with*, that is, to preserue them from all diseases and griefes: which argueth a most blessed life, not subiect to sicknesse, or any other infirmity. For Christ is our neuer-fayling Physicion, which in this life healeth all our spirituall diseases and infirmities. And after this life will preserue vs

in

perpetuall health and happineſſe.

There ſhall be no more curſe, that is, in the heauenly Paradiſe, wee ſhall no more be ſubiect to any curſe, as *Adam* was in the earthly Paradiſe. Which alſo argueth the perfection of happineſſe after this life, and yet for further amplification of this moſt glorious eſtate; it is ſaid, that the Throne of God, & of Chriſt ſhall be erected in the middeſt of this goiden ſtreete, and all his choſen people ſhall there accompany him, dwell with him, bee alwayes about him; yea, and ſerue him without wearineſſe for euer. Yea, all his faithfull worſhippers, ſhall come ſo neere his Throne, *that they ſhall ſee his very Face*, and be rauiſhed with his glory, hauing his Image, his Name, his Wiſedome, and Mercy imprinted *in their foreheads*: yea, his vnconceiuable light and glory; ſhall bee ſo reſplendent, that there *ſhall bee neither Night nor neede of Candle*: but in his glittering and moſt glorious Chamber of preſence ſhall all his Electraigne, and triumph with him, for euermore, in infinite felicity: and the very fruition of eternall delectation, where ſhall be mirth without meaſure, and ſolace without ſorrow: as the Prophet ſaith: *In thy preſence is the fulneſſe*

of ioy, and at thy right hand there is pleasure for euermore.

Verse 6. *And hee said vnto mee, these words are faithfull and true, and the Lord God of the holy Prophets sent his Angel to shew vnto his seruants, the things which must shortly be fulfilled.*

Verse 7. *Behold, I come shortly. Blessed is hee that keepeth the words of the Prophesie of this Booke.*

Verse 8. *And I am* Iohn, *which saw and heard these things, and when I had heard and seene, I fell downe to worship before the feet of the Angel, which shewed me these things.*

Verse 9. *But he said vnto me, see thou doe it not, for I am thy fellow-seruant, and of thy brethren the Prophets, and of them which keepe the words of this Booke: worship God.*

In these foure Verses, are foure principall reasons brought, to confirme and ratifie the authority of this Booke.

The first of them is the affirmation of the Angel.

The second, the authority of the most High God.

The third, the Testimony of Iesus, pronouncing them blessed, which keepe this Prophesie.

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The fourth, the Testimony of S^t. *Iohn*, who heard and saw these things. But because in the Epistle to the Reader, I haue more at large handled this argument, and these same verses: therefore heere I doe of purpose relinquish them. And that also of *Iohns* adoration, and the Angels refusall, being things most manifest and easie to vnderstand.

And hee said vnto mee, Seale not the words of the propheſie of this booke; for the time is at hand. Ver. 10.

Hee that is vniust, let them be vniust still, and hee which is filthy, let him bee filthy still, and hee that is righteous, let him bee righteous still; and he that is holy, let him be holy still. Ver. 11.

And behold I come shortly, and my reward is with me to giue euery man, according as his worke shall be. Ver. 12.

I am Alpha and Omega, the beginning and the end, the first and the last. Ver. 13.

Blessed are they that doe his commandements, that their right may bee in the tree of life, and may enter in through the gates into the city. Ver. 14.

For without shall be dogs, and enchanters, and whoremongers, and murtherers, and Idola- Ver. 15.

 ters,

Lyers, and whosoever loueth or maketh lies.

Heere is first an exhortation, to publish and proclaime the knowledge of this booke to all people, and in no wise to conceale it, or keepe it close, as formerly hath beene shewed in the Epistle.

Heere is a further admonition, that *they which are vnrighteous should bee vnrighteous still, &c.* Which is no allowance or encouragement granted vnto wicked men, to continue in their euill wayes, but is rather a terrible threate, if wee take all the words together, in this and the next verse, as if hee should say, If men will needes continue in their filthinesse, yet certainly Christ will come shortly and reward them according to their workes

Or else it may bee a phrase of speech, which they call an ironicall concession: as in another place the holy Ghost saith to the young man, *Walke in the wayes of thine owne heart, and in the sight of thine eyes: but know that for all these things, God will bring thee vnto iudgement*: So likewise in other places.

After this, heere is blessednesse pronounced vpon all such as keepe the commandements of God, and it is said, that *their right is in the tree of life*, not meaning thereby, that

their keeping of the commandements
the cause of their right in Christ; but one-
an effect or consequence. For our good
workes doe not goe before, as causes of our
iustification, but follow after, as declarations
of the same. For by doing we are not made
iust in the sight of God, but onely declared
to be iust, in the sight of men.

And as for the keeping the commande-
ments, wee doe it not in such perfection as
Gods iustice requireth, but in such measure,
as his mercy accepteth through Christ. And
heere the holy Ghost saith, that all they
which haue a right in Christ, which is the
tree of life, and indeauour to keepe the
commandements, shall enter in through the
gates, into the new *Ierusalem*. But on the
contrary, all the rout of reprobates, whom
hee calleth Dogges, enchanters, whoore-
mongers, &c. shall be vtterly shut out, as
hauing nothing to doe in his euerlasting
City, their portion being allotted in the in-
fernall lake.

I Iesus haue sent mine Angel, to testifie Verse 16
vnto you these things. I am the roote and
generation of Dauid, and the bright mor-
ning Starre.

And the Spirit and the Bride say, Come. And Verse 17
let

let him that heareth, say Come: and let him that is athirst come: and let whosoeuer will, take of the water of life freely.

Ver. 18. *For I protest vnto euery man that heareth the words of the Prophesie of this Booke. If any man shall adde vnto these things, God shall adde vnto him, the plagues that are written in this booke.*

Ver. 19. *And if any man shall diminish of the words of the Booke of this prophesie, God shall take away his part out of the Booke of life, and out of the holy City, and from those things which are written in this booke.*

Ver. 20. *He which testifieth these things saith, surely I come quickly. Amen. Euen so come Lord Iesus.*

Ver. 21. *The grace of our Lord Iesus Christ, be with you all, Amen.*

The authority of this Booke is heere againe ratified from the person of him who is the Author of it, that is, Iesus Christ, who is heere called *the roote and generation of Dauid*: both because hee is descended of the house of *Dauid*, according to the flesh: and also because the eternall Kingdome which all the Prophets did foretell, should spring out of the house if *Dauid* was indeed and in truth established in Christ, who is our true

Dauid

Dauid, and our righteous branch, and as it is heere ſaid, *the bright morning ſtarre*, which hath moſt gloriouſly riſen vpon the world, to diſpell all darkeneſſe, and to bring the great and euerlaſting light.

Moreouer, here is great proteſtation made in the 18. and 19. Verſes, of *great plagues to bee inflicted vpon all ſuch as ſhall adde any thing vnto this Booke, or take away any thing from it*. Which alſo maketh greatly for the confirmation of the authority of this Booke, for that to the which nothing may bee added, and from the which nothing may bee taken away, muſt needs be abſolute and perfect. But this Booke is ſuch a one: therefore this Booke is abſolute and perfect, being a part of Gods euerlaſting truth.

Laſt of all, heere is ſet downe the feruent deſire of the Bride, after the Bridegroome, for ſhee being inflamed with the ſpirit, deſireth him to come, and make vp the match betwixt them, that ſhe may be ioyned to him in marriage, celebrate the ſolemnization, and liue together with him in the eternall triumph. Which is the ſenſe of theſe words, *the Spirit and the Bride ſay come, and let him that heareth, ſay come*. For it is proper and peculiar onely to the Bride, to heare, waite,

for the comming of Christ. *And le*
that is athirst, come. That is, all such a
after righteousnesse, may truly say
Come, sweete Iesus. For they are allowe
freely to drinke of the Water of life. Th
plaine meaning of all this is, that the Churc
being directed by the Holy Ghost, most ve
hemently prayeth and longeth for the com
ming of Christ, that shee may haue her top
full happinesse, and full fruition of all tho
super-excellent things, which are prouide
and purchased for her through him. An
therefore to satisfie her desire, Iesus Chri
the heauenly Bridegroome saith, *I come shor*
ly. So the which the Bride saith, *Ame*
n Amen. Euen so bee it, Come Lord Jesu
come quickly, and make an end of these fu
full and conflicting dayes, that all thy dea
ones may haue and enioy their long loo-
ked for happinesse, and felicitie in
the Heauens for euer
and euer.

FINIS.